

The names of the Actors.

Phylopes and	}	Two parents being nigh neighbours.
Philocalus		a Schoolemaster.
Gnomaius	}	Sonnets to Phylopes.
Phylautus		
Phylomusus	}	Sonnets to Phylocalus.
Phylosarchus		
Phylotimus	}	the Harpgraue.
Seuerus		
Eccho	}	the Paralyte.
Lamia		
Pandarina	}	the Barlot.
Dick Drumme		
Nuntij	}	Hunt to Lamia.
Onaticus		
Fidus	}	the Ropster.
Ambidexter		
Chorus	}	two Challengers.
	}	servant to the Schoolemaster.
	}	servant to Phylopes.
	}	servant to Phylocalus.
	}	four graue Burghers.

The Comedie to be presented as it
vvere in Anuuerpe.

The Argument

TWVOrliche Citizens of Andover (being neighbours, & having eche of them two sonnes of like age) do place them together vnder one teacher. The scholemaster doth briefly instructe them in the ductie tovvardes God, their Prince, their Parents, their cuntry, and all magistrates in the same. The eldest being yong men of quicke capacities, do (Parvenelike) very quickly learne the rules without booke, the younger beeing somevvhat more dull or vnderstanding, do yet engraue the same vpon their memories. The eldest by allurement of Parasites and levyde company, become to Incline themselves to concupiscence, he being (to prevent it) sende them all together to the *Vniversity of Doleage*, vvhetheras the younger in their spaces (by paines full studie) preferred, that one to be Secernit vnto the *Passegrame*, that other becometh a famous preacher in *Gemea*. The eldest (turning to their vome) take their care age vvith them, and trauaile the yvvide. That one is apprehended and executed for a robbery (euen in sight of his brother) in the *Passegrame* court: that other vvhipped and banished *Gemea* for fornication: nor vvithstanding the earnest sute of his brother for his pardon.

*The whole Comedie a figure of the vnderworld
punishments of vertues and vices.*

The Prologue.

WHat man hath minde to heare a merrie: Iest,
Or seekes to feede his eye with vayne delight:
That man is much vnnuete to be a giest,
At such a feaste as I prepare this night.
VVho list laye out some pence in such a Maie,
Bellinage sayre were fittest for his purse,
I lyst not so to misbestowe mine arte,
I haue best wares, what needs I then shewe woort?
An Enterlude mynke you laugh your fill,
Italian royes are full of pleasant sports:
Playne speache to vse, if wanton be your wyl,
You may be gone, wyde open standes the porte,
But if you can contented be to heare,
In true discourse howe hygh the vertuous chyme,
Howe low they fall which lyue withouten feare,
Of God or man, and teach mispende theyr tyme,
VVhat right rewardes a rustic seruant earne,
VVhat subtil snares these Sycophantes can vse,
Howe soone the wise such crooked guyles discernes,
Then stay a while: gye care vnto my Muse,
A Comedie, I meane for to present,
No Termer phrase: his tyme and myne are twaine,
The verse that please a Roman rashe intent,
Myght well offend the godly Preachers sayne,
Deformed shewes were then esteemed muche,
Reformed speache doth now become vs best,
Mens wordes muste weye and tryed be by rouches
Of Gods owne worde, where in the truth doth rest.
Content you then (my Lordes) with good intent,
Graue Citizens, you people greate and small,
To see your selues in Glasse of Gouvernement:
Beholde rashe youth, which daungerously doth fall
On craggy rockes of sorrowes nothing softe,
VVhen sober wittes by Vertue clymes alofte.

This worke is compiled vpon these sentences
following, set downe by mee C. B.

- 1 { Fears God, for he is iust.
Loue God, for he is mercifull.
Truste in God, for he is saythfull.
Obey the King, for his commandments are from above.
- 2 { Honour the King, for he is in earth the lieutenant of the
moste high God.
Loue the King, for he is thy protector.
- 3 { Adventure thy life in defence and honour of thy countie,
for the kingdome is gods.
Be not thankfull to the King that hath enriched thee,
for it is a dangerous thing.
 studie to possesse the common wealth, for it is commen-
dable with God and man.
- 4 { Honour the minister of God, for his office sake.
Loue the minister that preacheth the Gospell, for it is
the power of God to save thee.
Speake good of the minister, for the Gospelles sake.
- 5 { Think wel of the magistrates, for it pleaseth god wel.
Be not disobedient to the magistrates, for they are the
eyes of the King.
Loue the magistrates, for they are the bones & sinewes
of the Common wealth.
- 6 { Honour thy parents, for God hath commaunded it.
Loue thy parents, for they haue care ouer thee.
Be assisting vnto thy parentes with any benefit that
God hath bestowed vpon thee, for it is thy dutie.
- 7 { Giue place to thine elder, for it is thy prayse.
Let not a gray head passe by thee without a salutation.
Take counsell of an elder, for his experiences sake.
- 8 { Be holie, for thou art the Temple of God.
It is an horrible sinne to pollute Gods Temple.
The buyers and sellers were driven out of the Tem-
ple with violence.

This work is compiled upon the following
following & drawn by C. B.

In Comcediam Gascoigni,

carmin B. C.

Hec uona, non uelut est, A uelut comedia Parit
Christi adit, fustis uelut fustis dicitur
Gracia uelut quos gemit, dicitur
Id uelut uelut uelut uelut uelut uelut
Id uelut uelut uelut uelut uelut uelut



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The Glasse of Government.

Actus primi Scena prima.

PHYLOPAES and **PHYLOCALYS** Parentes.
FIDVS servant to **PHYLOPAES**. they come
in callinge.

Phylopaes.



Surely **Phylocalus** I thinke my selfe in-
debted unto you for this friendly dis-
course, and I do not onely agree with
you in opinion, but I most earnestly de-
sire: that too may with one assente
venite which way the same may be put
in execution, for I delight in your loving
neighbourhood, and I take singular comfort in your grave
advice.

Phylocalus. It were not reason **Phylopaes** that having so
many yeares continued so neare neighbours, having
traffiqued (in maner) one selfe same trade, having suffe-
red like adventures, and being blessed with like success,
we should now in the ende of our time become any less
then entiere friends, and as it is the nature and property
of friendship to laste alwaies for perpetuity, so let vs
take to bring up our Children in such mutuall societie in
their youth, that in age they may no lesse delight in their
former fellowship, then we theyr parentes haue taken
comfort in our continuall cohabitation. It hath pleased
Almighty God to bleste vs both with competent wealth,
and though we haue attayned therevnto by continuall
paynes and tranayle, rising (as it were) from meane estate,
vnto dignitie, yet doe I thinke that it were not amisse to
bring up our children with such education as they may ex-
cell in knowledge of liberall sciences, for if we being vna-

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learned

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learned haue by industrie heaped by sufficient stozz, not only to serue our owne vse, but further to provide for our posterity, then may they by learning aspire vnto greater promotion, and builde greater matters vppon a better foundation. Neither yet would I haue you conceiue hereby that I am ambitious. But if I be not deceyued, *A desire of promotion (by vertue)* is goodly and lawfull; whereas ambition is commonly nestled in the brestes of the enuious.

Phylotes. I am of your opinion *Phylotes*, and since we haue eche of vs two Sonnes of equall age and stature, I would we could be so happy as to finde some honest and carefull scholemaster, who might instruct them together: I say honest, because in the house of the vertuous there is seldom any vice permitted; and carefull, because the care of the teacher is of no lesse consideration then his skill: the do I wissh him both honest and carefull; because the conjunction of two such qualities, may both cause the accomplishment of his dutie, & the contentation of our desires. Our eldest Sonnes are neare the age of xxi. yeares, & our younger Sonnes not much more then one yeare be hindre them. So that as they haue hitherto bene thought toward enough at such common scholes as they haue frequented, and therefore wil shortly be ready for the vniuersity, yet would I thinke convenient that they spent some tyme together. with some such honest and carefull Scholemaster, who might befoze they departure lay a sure foundation to their vnderstanding.

Fidus. Although it becommeth not a seruaunt to come vnto his masters counsell befoze he be called, yet for that I am no way ignoraunt of your tender cares, which both of you haue alwaies had enee your chyldren, and also for that I do now perceiue the continuance of the same by this your fatherly conference, I presume to put my selfe forward vpon a dutifull desire to further so goodly an enterpryse.

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posse. I am a servant, and shall sometimes heare of things
before my Maister, the which I speake, because I can per-
sently enquire you of such a scholemayster as you both de-
desire to finde.

Phylolalus. And who is that gentle fellowe *Fidus*?

Fidus. Sir his name is *Gnomonius*; he dwelleth in
Schoit Antlers; a man famous for his learning, of sweet
deftull temperance, and highly esteemed for the diligence
and carefull pagus which he taketh with his Schollers.

Phylolalus. Then can he not be long without entertain-
ment, since now a dayes the good wyne needeth none Iyre
garlands; and moos parentes there are that lacke such
Scholemaysters for their children; then there are to be
founde such Scholemaysters which like and lacke enter-
tainment.

Fidus. Sir you haue reason, and therefore if I were
wothy to tounsell you, I would entertain him with speed,
since he came but this other day from the Roy of Barle-
montes house, whose chylgen he hath in small time made
excellent Schollers, and now hath dispatched them to the
Vniuersitie of Downy.

Phylolalus. Does thou know him *Fidus*? or canst thou
tell to where to finde him?

Fidus. Yea Sir, and if it so please my Maister and you,
I doubt not but to bring him hither haminidishpai.

Phylolalus. Surely *Phylolalus* you shall doe well to send
for him.

Phylolalus. There is no man more desirous then I, to
since it so lyeth you I am redy to dispatch it, go thy waies
Fidus, and tell Maister *Gnomonius* that my neighbour *Phy-
lollus* and I desire to speake with him, and make as much
bass as thou canst.

Fidus. It shalbe done Sir. *Fidus* departeth.

Phylolalus. I am not the worst furnished of a seruant
with this good fellowe, for though his capacity be not great,

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yet do I finde him trustie, who towards my children be-
 cometh loving and carefull. I desired yet, whether you would
 Philopates. When haue you a iell of him, for I haue
 one in whom I finde contrary conditions. I am felidome
 out of his doies but at my returne I finde him playing
 with my doines at some vain pastime. I
 Philopates. Beware of him then, for such a seruant were
 better payed double wages in your traffique shope, then
 allowed barley breade in your shoppe at home, since no-
 thing is more perillous to seduce children or young men,
 then the consorte and counsell of a false seruant. But is
 not this my Fido, which cometh so quickly? Alas, and
 he bringeth with him a false personage, I hope he hath
 found Gnomatius by the way, I am loath that you should

Fido cometh in with Gnomatius and his seruants.

Actus primus. Scena secunda.

**FIDUS, PHILOPATES, PHILOLOGVS, GNOMATICVS,
 and ONATICVS his Seruant.**

Fido. Your seruant of a most

It is to be thought that Almighty God hath sent you,
 and wisely to helpe your holie desire in the good edu-
 cation of your children, for it was my chaunce to meete
 Master Gnomatius by the way, who was going towards
 the Barre to haue of entertainment, and it is not like
 that he should haue returned from thence in place, other-
 fore I would wish that you had not slippe this happy deca-
 sion.

They adresse their talke to the Schoollmaster.

Philopates. Sir we haue ben so bolde as to send this bea-
 rer for you, the cause hath proceeded of an earnest desire
 which this worthy man my neighbour and I haue to see
 our

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our children placed with a vertuous enſtricten, and bearing great ſame aſwell of your integritie, as alſo of the diligence you haue uſed with the Lord of *Barlemontes* Children, ſhe are deſirous to entreate you that you will take the like paines with ours, all which ſhalbe recompensed according to our own demaund: For as there is no ſeuell ſo deare vnto man, as the offspring wherewith it pleaſeth God to bleſſe him, ſo is there no money ſo well ſpent as that which is giuen to a good ſcholemaſter.

Phylolalus. You ſhal vnderſtand ſir that my neighbour here and I haue foure ſonnes, of equall age and ſtature, the eldeſt eneneth not twenty yeeres, and the youngeſt is about nine or ten yeeres olde, they haue ben already entred in grammar at ſuch ſcholes as we haue here in the City, and if we be not abuſed by reportes they haue ſetwed themſelues forward enough to take enſtrictions: ſo that ſhe are partly perſuaded to ſend them vnto ſome vniuerſity, and mine opinion is (as I lately declared vnto my neighbour here) that we ſhould not yett to retain them a while longer, vntill they may be perfectly enſtricted by ſome goodly teacher, the ſumme of their duty firſt towarde God, then to their Prince, next to their parents, and conſequently alſwell towarde the benefite of their country, as alſo how to behaue themſelues to all magiſtrates, and officers in the ſame. In conſeſion whereof they may alſo learne what they are of themſelues, and how they may be moſt acceptable both to God and man, and ſo that we haue had very good report of your ſkill and alſo of your zeale, we thought good to require that if you be not otherwiſe already entertained) you would take ſome paines to enſtrict them in theſe pointes, and the ſame ſhalbe recompensed and rewarded by meaſure of your ſtone contentation, as my neighbour *Phylolus* hath before proffered.

Gnomaticus. Worthy Gentlemen I pæde you moſte

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humble

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humble thanks for your courteous proffers, and I render infinite thanks unto almighty God that my name hath ben so reported vnto you, truly I would be lothe to deserue any lesse, then the name of a faithful and diligent teacher, so farre forth as it hath pleased **God** to endue me with knowledge. Touching your proffer and request, I do most willingly embrace the same, confessing euen simply, that it was mine errand to take such entertainment, hauing of late dispatched out of my handes, the sonnes of the Lord of **Barlemont** towards the **Vniuersitie of Dewey**, and if the touch of your zeale be not contrary to the same which is spen of your estates, I shall thinke my self well occupied, in teaching or reauing to the children of such worthy men as you are.

Phylpae. Well then sir, we will be bold to send for the youngmen to the end that no time be lost as desired in bestowing of them. **Fidus**, go your wayes to our houses, and bring hether our **bookes**.

Fidus. I will willingly sir I shall accomplish your commaundement.

Gnomius. If it please you sir, my seruant shall attend him.

Phylpae. It will not be amisse to acquaint hym with them.

Gnomius. Sir, go with this gentlemans seruant, and helpe him to conduct their children hether.

Onaticus. Well sir it shall be done.

Actus primi, Scena tertia.

**PHYLOPAES, PHYLOCALVS, GNOMATICS, PHY-
LAVTVS, PHYLOMVSVS, PHYLOSARCVS, PHYLOTI-
MVS, FIDVS, and ONATICVS.**

Phylpae

Gouvernement.

Phylpas.

I shall now be our partes to understand what stipend may content you for your paines.

Gnomatichus. Sir in that respect take you no care, but let me pray vnto almighty God, that he giue me grace so to instruct your childe, as you may hereafter take comfort in my trouble, that done, I can no wayes doubt of your beneuolence, which your inward desire doth already manifestly appeare and furthermore, I would be lothe to make bargaines in this respect, as men do at the market or in other places, for grazing of Oxen or feeding of Cattle, especially since I haue to deale with such worthy personages as you seme and are reported to be.

Phylarchus. Well, yet Sir we would be glad to recompence you according to your owne demaund, but in token of our ready will to please you, we shall desire you to take at my handes these twenty angels as an earnest or pledge of our further meanings, & as I am the first that presume to open my purse in this occasion, so I beseech the Father of Heauen that I may not be the last which may reioyce to see his childe prosper, thou knowest (W. L. O. D.) I meane not hereby my neighbours detriment, but alas, the shadow of a mans selfe is ever neare to him, and as I desire to be the first that may heare of their well doinge, so yet if they hearken not diligently vnto your instruction, but obstinately reiect your precepts, then I desire you, and on Gods behalfe I charge you, that I may yet be the first that shall thereof be aduertised: but behold where they come, these two (I thanke the Father of Heauen,) are the tokens of his mercifull blessing towards me, the Eldest is named *Phylsarchus*, and this younger *Phylotimus*.

Phylpas. And these two Sir are mine onely children, and God for his mercy graunt that they may be mine onely comfort, the Eldest is called *Phylarchus*, and the younger *Phylomachus*.

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Phylarchus

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Phylanius. Sir according to your commaundement expressed by *Fidas* I am come hither to knowe your pleasure, and haue by warrant of the same comission brought with me my Brother *Phylomusius*.

Phylsarchus. And I in like manner Sir haue brought with me my Brother *Phylotimus* desiring to knowe your pleasure, and being ready to obey your commaundement.

Gnomatius. Surely these young men giue none euill hope of their forwardnes, and declare by their seemely gesture and modest boldnesse to be both of god capacitie, and to haue bene well instructed hitherto in humanity.

The Fathers adresse their talkes to their children.

Phylcalus. The cause that we haue sent for you is to committe you vnto the gouernement of this goodly man, to whom we haue entreated to take paynes with you and to instruct you in some principall poyntes of necessary doctrine, to the end that after you haue ripely digested the same, you may be the more able to go boldly into some University, and I for my part do here commit you vnto him, charging you in Gods name (and by the authority which he hath giuen me ouer you,) to hearken vnto him with all attentlikenesse, and to obey him with all humilitie.

Phylspar. The same charge that my neighbour *Phylcalus* hath here giuen to his child, the same I do now commit vnto you, and furthermore do charge you that you become gentle and courteous to each other, humble to your betters, and affable to your inferiours in all respects.

Phylanius. Sir I trust we shall deserue your fatherly fauour.

Phylsarchus. And I trust to deserue the continuance of your goodnesse.

Phylotus, & Phylomusius. We hope also to imitate the good in all moral examples of vertuous behauiour.

Phylspar. The Father of Heauen blesse you with the blessing which it pleased him to pronounce vnto *Abraham*.

Isaac,

Gouernment.

Isaac, and Jacob.

Phylarchus. Amen, and no to let vs depart, leaving here in your custody the choyce lambes of our focke, defend them then (for Gods loue) from the rauening, and raging lusts of the flesh, and vanities of the world.

Gnomaticus. Sir by Gods power I shall do my best diligence.

Fidus. My louely Gentlemen, God guide you by his grace, and though I be somewhat romoued from your daily company, yet spare not to command my service, if at any time it may stand you in stake to his it.

Phylarchus. Gramercy gentle *Fidus*.

Actus primi, Scena quarta.

GNOMATICS, PHYLARCHVS, PHYLOSARCVS, PHYLOMVSVS, PHYLOTIMVS, and ONATICS.

My dearly beloued schollers, since it hath pleased your Parents (as you haue heard) to put me in trust with you for a time, it shall not be amiss before I enter further in instruction, to knowe howe farre you haue already proceeded in learning, that thereupon I may the better determine what trade or Methode shalbe most conuenient to vse in teaching of you: tell me therefore what you haue reade, and in what manner the same hath bene deliuered vnto you.

Phylarchus. Sir, my Brother here, and I haue bene taught first the rules of the grammar, after that we haue read vnto vs the familiar communications called the *Colloquia* of *Erasmus*, and next to that the offices of *Cicero*, that was our last exercise.

Gnomaticus. It hath bene well done, & haue you not also

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ben taught to versify?

Phylarchus. Yes truly sir, we haue therein bene (in manner) dayly instructed.

Gnomaticus. And you *Phylarchus*: how haue you passed your time?

Phylarchus. Sir: my Brother and I haue also bene taught our grammer and to make a verse, we haue reedde certaine Comedies of *Terence*, certaine Epistles of *Tully*, and some parte of *Virgill*, we were also entred into our graue grammer,

Gnomaticus. Surely it seemeth you haue not yet herto lost your time, and the order of your instruction hath bene such, that you might presently be able to take further proceedings in an Vniuersity, so that it should be (vnto me) but labour lost to stand still vpon those pointes, since it seemeth that you haue bin therein perfectly grounded: neuer thelesse we will continue the exercise of the same, and we will therevnto ioyne such wholesome preceptes, as may become a rule and Squire, to whereby the rest of your life and actions may be guided. For although *Tully* in his booke of deuities both teach sundry vertuous preceptes, and out of *Terence* may also be gathered many morall instructions amongst the rest of his inuention discourses, yet the true christian must direct his steppes by the infallible rule of Gods word, from whence as from the hedde spring, he is to waite the whole course of his life. I would not haue you thinke hereby that I do holde in contempt the booke which you haue reedde heretofore, but we will (by Gods grace) take in assistance such and so many of them as may seeme consonant to the holy scriptures, and so ioyning the one with the other, we shalbe the better able to bring our worke vnto perfectio. We haue you to my lodging, I cause (in the meane tyme) both heeding, and yet to be provided for these young men, that I may see them bled according to my charge in euery respect.

He speaketh, to his seruāt

Onatius

Gouernment.

Orator. Well said it shalbe done with diligence.
Gnomaricus. How let be in the holy name of God: begin, and he for his mercy geue me graces to offer, and you to digest such wholesome lessons as may be for the saluatiō of your soules, the comfort of your lēds, and the profite of your Countrey.

You shall well vnderstand my well beloued schollers, that as God is the author of all goodnesse, so is it requisite that in all traditions and of all preceptes we begin first to consider of him, to regard his maiestie, and search theoueraigne properties of his Godhead. The Heathen Philosophers (although they had not the light to vnderstand perfect truth) were yet all of them assuages at the incomprehensible maiestie and power of God, some of them thought the ayre to be God, some other the earth, some the infinitietie of things, some one thing, some another, whose opinions I shall passe ouer as things deemed to be much thought of, but by the way, the opinion of *Plato* is not twofold, he here to his recited vnto you, who taught plainly that god was omnipotent, by whom the world was made, and all things therein created and brought vnto such perfection as they be in. *Xenophon* affirmed that the true God was intuisible, and that therefore we might not enquire what or what manner of thing God is. *Aristotle* the Switche, affirmed lyke wyse that God was incomprehensible. To conclude, *Simonides* being demanded what God was, required one dayes respect to answer, and then being again demanded the same question, he required two dayes respect, at the third appointment of his answer, he came & required three dayes, and being demanded wherfore he did so to breake his appointments, and require alwayes further time, he answered, that the more deeply that he did consider the matter, the more infinite he found it, and therefore remained alwaies assuaged what to answer, and alwayes craved further time. Truly to leaue þe heathen opinions

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nions and to come vnto the very touchstone I thinke it not amisse if we content our selues to thinke that God is omnipotent, and yet his power vnsearchable, and his goodness vnspcakable. And to be briefe, I wil deliuer vnto you the summe of your duties in foure Chapters, the first chapter shalbe of God and his ministers, the second of the King and his Officers, the third shall conteyne the duties that you owe vnto your Countrey and the Elders thereof, and lastly you shalbe put in remembrance of your duties towardes your Parents, and what you ought to be of your selues. In these foure chapters I trust (by Gods help) to include as much as shalbe necessary for the perfect government of a true Christian.

Phylomus. Sir now beseech you that for as much as this order of teaching is both very compendious, & also much different from the lectures which haue bene redde vnto vs, you will therefore be careful to stand somewhat the more vpon euery point, to the end, that aswell your meaning may be perspicuous, as also that we may the better beare away the same, and not onely learne it without the booke, but also engraine it in our mindes.

Gnomius. Your request is reasonable, and it shalbe by mee as readily graunted, as it hath bene by you necessarily required. Your first chapter and lesson shall then be, that in all your actions you haue an especiall eye and regard to almighty God, and in that consideration I commend vnto your memozy, first God himselfe, and secondly his ministers. As touching your duties vnto God himselfe, although they be infinite, yet shall we sufficiently containe them in thre especiall points to be perfourmed, that is to say, *Fearre, Loue, & Trust*. And first to begin with feare, it shalbe necessary and aboue all thinges your bounden duty, to feare God and his omnipoten power. *Linus* that ancient Poet writeth, that with God all thinges are easie to be accomplished, and nothing is vnpowable, *Truly* in

Gouernment.

his Oration *Pro Roscio amerino* saith, that the commodities which we vse, the light which we enjoy, and the breath which we haue and drawe, are giuen and bestowed vpon vs by God: then if with God all things be possible (according to *Linus*) he is to be feared, sithens the least part of his displeasure being prouoked, the greatest part of his will is to him right easie to accomplish: and if we haue our light, our lyfe, and all commodities of his gift (as *Cicero* affirmeth) then is he to be feared, least with the facility of his omnipotency he take away as fast as he gaue, or turne light into darknes, life into death, and commodities into discomforts. I might recite you many heathen authorities, but it is most needlesse, since þ very word of God himself, is most plaine in this behalfe, and yet I haue here set downe these few, because they are not repugnant to holy Scriptures. We finde written in the xx. chapter of *Exodus*, that God is a Ielous God, and doth visit the sinnes of the fathers vpon the children vnto the third and fourth generation. *Fear him then for he is most mightie.* Again: who shall defend me (saith the Psalmist) vntill thine anger be past? *Fear God then, since against his power no defence prevaileth.* Again, both the heauens and the earth obey the voice of his mouth. *Fear him then for al things are subiect vnto his mighty power.*

And yet with this feare you must also ioyne loue, for it is not with God as it is with Princes of the worlde, which to make themselves feared do become Tyrantes, but the goodnes of almighty God is such, that he desireth no lesse to be loved, then he deserueth to be feared, and though his might and power be vniuersall, and therewithall his Reuolue great, and his displeasure soon prouoked, yet delighteth he not in the destruction of mankind, but rather that a sinner should turne from his wickednes and liue. *Tully* in his second booke *de legibus* saith, that God being Lord of al things doth deserue best of mankind, because he beholdeth

Loue
God.

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what enery man is, and with what deuotion he worshipeth the Gods, and keepeþ an account aswell of the good as the badde: whereby appeareth that the heathen confessed yet that the Gods were to be loued, bycause they cared for mankind, and truly that opinion is neither contrary to Gods word, nor dissonant to naturall reason. For we see by common experience that we loue them best of whom we are most fauoured, & haue receiued greatest benefitts. I meane hereby those that rule their doings by reason, for otherwys we see dayly wicked men, which (forgetting their duty) do least loue wher they haue most cause. When I my selfe was a scholler in the Vniuersity, I remembred that I did often tymes defend in Scholes this proposition. *Ingratitudo (tam versus Deos immortales quam apud homines) peccatum maximum.* Ingratitude is the greatest faulte that may be either towards god or man. Let vs consider the godnes of almighty God, who first created vs to his owne Image and similitude, indued vs with reason and knowledge, preserued vs from innumerable perilles, and prouided thinges necessary for our sustentation, and to consider moze inwardly the exceeding loue which he bare towarde mankind, he spared not his onely begotten Sonne, but gave him (euen vnto the death of the crosse) for our redemption. Oh what minde were able to conceaue, or what tongue able to vtter the loue and godnes of almighty God towarde mankind? And since his loue towarde vs, hath bene and yet doth continue infinite, our loue should also be infinite, to render him thanks for his godnes. But though the causes be infinite which might bind vs to loue God, yet is there no cause greater then the manifolde mercyes which he hath shewed alwayes to mankind. In the first age when iniquity kindled his wrath to destroy the whole world, he yet vouchsafed to preserue Noe and his family, Loue him then since he preserueth the good, though it be but for his mercyes sake. When the people of *Israell* prouoked him

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him at sundry times, he did yet at every submission stay his hand from punishment, *Loue God then* since he is ready to forgive, and though he pronounceth his zealousie in the twentieth of Exodus saying, that he visiteth the sinnes of the Fathers vpon the children, vnto the third and fourth generation, yet therewithal he addeth, that he sheweth mercy vnto thousandes in them that loue him and keepe his commaundementes. *Loue him then* since his mercy is ouer all his works. To conclude, when his vnsearchable spairtie by his diuine foresight did perceiue, that by the very sentence of the Lawe we stood all in state of condemnation, he sent down his stone and only Sonne, to be slaundered, buffeted, and crucified for our sinnes, to the ende that all which beleeue in him, should not perish but haue life euermore lasting. *Loue God then* since mercy is abundant with him, and he shall redeme Israel from all his iniquities.

And here vnto this feare and loue you must ioyne a sure trust and confidence. The promises of mortall men are often times vncertaine, and so sayle, but the promises of the Almighty are vnfalible. *For the wordes of his mouth returne not voyd, and without effect.* Truly in his offices doth he great arte in declaration what sortes of promises are to be obserued, and which may be broken. But the diuine providence and foresight doth promise nothing but that which he will most assuredly performe. When he promised vnto Abraham that Sara his wyfe should beare him a childe, Sara laughed because she was then foure score & ten yeres olde, but the almighty remembred his covenant. *Trust in him then* for his wordes shall neuer fayle. When he promised Moses to conduct his people through the desertes, they began to doubt and murmure, saying: would God that we had dyed in the land of Egypt or in this wilderness &c. and the lord was angry, but yet remembryng his promise, at the humble petition of Moses he performed it. *Trust in God therefore,* since no displeasure can make him alter

Trust in
God.

Gen. 17

Num. 14

The Glasse of

- Gen. 21. his determination, he perfourmed his holy promise in *Is-
maell*, although we read not that he prayed vnto God there-
fore. I would not haue you think hereby that I condemne
or contemne prayer, since it is the very meane to talke
with God, but I meane thereby to proue, that God is most
iust and faithfull in all his promises, and by repetition I
say, *Fear* God for he is mighty, *Love* God for he is mercifull, and
trust in God for he is faithfull & iust. Here withall you must
- Ministers also learne to performe duty towarde the seruants and
ministers of God. For as you shall onely be saved by hym,
and by cleauing to him in all your actions, so yet are they
ministers the meane & instruments of your salvation, and
do (as it were) leade you by the hand through the waues of
this world vnto eternall felicity, vnto whom you shall
owe thre seuerall duties, that is to say, *Audience*, *Reuerence*,
and *Love*. The Children of *Israel* by harkning to *Moses*,
and *Aaron*, were not only instructed and taught their du-
ties, but were (as it were) made at one with God where
they had at any time purchased his heauy displeasure. By
Aetes. 8. harkning vnto *Phyllip* the Apostle, the *Eunuch* was conuer-
ted. By harkning vnto *Peter*, *Cornelius* & captain was con-
firmed & strengthened in the faith. By harkning vnto *Paulo*:
Aetes. 16. and *Sylus*, *Ladia*, and the gayloir of *Phylippos* were baptised,
the holy scriptures are full of examples to proue this pro-
position. Harken you therefore vnto the ministers of God; for
they are sent to instruct you, so shall it also become you to
Harken to Gods Ministers so the reuerence in al places, re me bying that as he which
sent them is in all thinges to be honoured, so are they to be
had in reuerence for their office sake. Such was the zeale
of *Cornelius* the Captaine, that he fell downe prostrate at
Aetes. 10. *Peters* feete when he entered into his house, the which
though *Peter* refused saying that he was also mortall, yet
did it signifie vnto vs, that the ministers of God cannot bee
too much reuerenced. The Priestes in the olde Testament
were exempt from tributes and impositions, they were
not

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not constrained to go into the battaile, they were prouided
for susterance and all thinges conuenient, and the people
were commaunded to do them reuerence. *Do you likewise*
reuerence vnto Gods ministers in all places, for it shal become
you well. So shall you also loue them, because they preach
the gospel of him which hath power to save you. If the sen-
sual appetite of man be such as engendeth affection towards
the handmaide because she is of familiar conversation to the
spirit, as by nature loue towards them which are in office
with princes, because they may also procure vs fauour:
how much more ought the minde of men to be kindled
with loue towards the ministers of God, which minister
vs diligently vnto vs painfully, and pray for vs
faithfully: yea how much are we bound to loue them, which
by their holson preceptes do make vs worthy (through
Gods mercy) of his holy loue and fauour. To conclude this
chapter, you shall heare God for his might, *honor him for his*
mercy, and trust in him for he is faithful. You shall also heare
vnto his ministers by cause they are sent of God, you shall do them
reuerence because it becometh you, and for their office sake, and
you shall loue them by cause they feede you with the breade of life.
And this I thinke sufficient for explanation of this first
chapter at this time.

Reuerence
gods mi-
nisters.

Loue the
ministers

Onaricus. Sir I haue done as you commaunded, and
there is meate ready for your dinner, if it please you that it
be sette on the table.

Gnomaricus. Well we will then defer the rest of our la-
bour untill dinner be past, go we together, for I thinke it
tyme.

Physiarcus. Wee followe when it pleaseth you.

They depart.

Actus primi, Scena quinta.

The Glasse of

LAMIA, ECCHO, PANDARINA, and DICK DROOM,

Lamia.
Come on my good friends, for were not your friendly help, I could rather content my self to be turke in my flowing yeares, then to lye in such a miserable and precise world as this is. Oh what *Superfinesse* are we now grown unto: a gentlewoman may not now aduaies come to speak to her frende at the doore passing by, she may not looke at him in the window, she may not kisse him if she meete him as a stranger, nor receiue his letters or presentes, but euerie prating minister will record it in the pulpit.

Eccho. In deed faire Lady *Lamia*, they are bold to curi-ous and too much suspitious, for if they do but see two in bedde together, they will say that it was for to committe some wickednesse, spee spee upon such tongues.

Lamia. Oa ha, by my troth *Eccho* wel said, but by your leaue, let master minister tattle what he will, for I will take my frendes present when it commeth, and shall I tell you: if I could haue bene contented to be so quiette by from sight and spech of such as like me, I might haue lived gallantly and well provided with my mother, who (though I say it) is a good old Lady in *Valencia*, but when I sawe that I must weare my good apparell alwayes within doores, and that I must passe ouer my meales without company, I trusted by my Jewelles in a casket, and (being accom-panied with my good Aunte here) I had *Valencia* farewell, for I had rather make hard shifte to lye at liberty, then enioy great riches in such a kind of imprisonment.

Eccho. A good Aunt in deed, I would I had such an Uncle.

P. and vna. Content your selfe niece, it were noy but folly to spend time in baselesse complaints, noy to lament the thing which may not be remedied, you must rather

learn

Gouvernement.T

learne the way that may maintaine your estate, for bread
it will not alwayes last, and if you provide not in youth,
you may be assured to begge in age, take example at me,
I tell you I thought my halfe peny god sinner within these
few yeares past, and now no man esteemeth me vnderesse it
be for counsell.

Dicke. Counsell quoth you: maye sir and god counsell
is much worth now a dayes.

Lamia. I pray you Aunt since you are so good a counsell-
lor, giue me some aduise how to behaue my selfe.

Panderina. As for that another time shall serue betwixen
you and me.

Eecho. Why, and shall I be cast by for a hobler then: I
am sure I was neuer yet vntrusty to any of you both.

Dicke. Well: Ladies, and if you looke well vpon the
matter, I think that I am as worthy as one to be of coun-
sell, well I tooke if any gentleman offer you the least parte
of sinnery, then *Dicke* must be sent for to shewre out the
matter, *Dicke* must hyde all hontes, and therefore it were
not amisse that he were of counsell in all your conferences.

Lamia. We might honestly Aunt to confesse a troth, both
these are our very approued freendes, & therefore you may
be bolde to speake your minde before them.

Panderina. Well contented then, I will tell you mine op-
inion, you take not the way to liue, you are too much sub-
iect to your passion, for if you chance to be acquainted with
a gentleman that is in dait courtlike and of god deserted,
you become straight way more desirous of him, then he is
of you, and so farre you dote vpon him, that you do not only
sequester your selfe from all other company, but also you
become so franke harted, that you suffer him not to bestow
vpon you any more then is necessary for present vse, yea
basillhood, I pray you learne these three pointes of me to
gouerne your stomackes by. First Trust your owne faith so
you be speake, next & last in mind (that hath ought) how evil
C.ii. favoured

The Glasse of

3 fauored so euer he be. And lastly *Let us* no man longer then
be geth, since lyberall gifts are the glewe of euenduring
loue.

Eccho. O noble Dame, why were not you mother of
the maydes vnto the Quene of Hungary? by the sayth of a
true *Bisgondyan* you had wzong, for you well deserved the
place.

Dyck. I warrant you if the King our master had stoze
of daughters, such a matrone could not liue vnknowen, but
was it not therfore (thinke you) that ambassadours were
sent this other day to the old Duchesse?

Lamia. Well Aunt, I were worthy of great reprehension,
if I would reiect the good doements of such a frende, and
if I haue heretofore done contrary, impute it to my youth,
but be you sure that hereafter I will endeuour my selfe to
follow your pceptes.

Eccho. And I saye Lady will stande you in some stead,
to dyne bydes to the set. If I be not much deceyued, I
saw a frosty bearded scholemaster instructing of four lusty
young men erewhyle as we came in, but if my iudgement
do not sayle me, I may chaunce to read some of them ano-
ther lecture.

Dyck. Tush, what needeth such open talke here in the
Create? let vs go to the Lady *Pandorinas* house, and there
we may deuise at better commoditie vpon these causes.

Lamia. He speaketh reason, let vs go Aunt, for it is not
meete that euery dancer heare our musike befoze the mas-
kers be ready.

Pandorina. Well, I saye so at the first, but when you
wyl, let vs departe.

They depart to their habes.

The first Chorus.

When God ordeynd the restless life of man,
And made him thzall to sundry greenous cares;

The

Gouernement.

The first boyme grieffe of sorrow that began,
To shew it self, was this: to saue from snared
The pleasant pledge, which God for vs prepared.
I meane the side, and assuring that he giues,
To any wight which in this world here liues.

Few see themselves, but each man seeth his chyld,
Such care for them, as care not for themselves,
While care for them, in youth when witte is wilde,
While care for them, in age to gather yeld:
While care for them, to keepe them from the shelf
Of such quickesands, as we our selues first founde,
When heady will, hath sett our shippes on grounde.

The care which Christ hath take to saue his sheepe,
Hath bene compar'd, to fathers care on childe,
And as the hen, her harmles chicks can keepe
From cruell kye: so must the father shilde
His yonthfull Sonnes, that they be not beguylde,
By wicked world, by fleshy soules desire,
Which serue the deuill, with frowell for his fire.

Fy:st parentes care, to bring their children forth,
To breede them then, to bring them vp in youth,
To match them eke, with wighten of greatest worth,
To see them taught, the trusty tracks of trueth:
To barre excesse, from whence all sin ensueth.
And yet to geue, enough for common neede,
Least lothsome lacke make vice for vertue breede.

Let shame of sinne, the Childrens hysle be,
And spurre them forth, with bounty wisely vled:
That difference, each man may plainly see,
Twene parentes care, and maisters hodes abused:
So Terence taught, whose loze is not refused,

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But yet where youth is prone to follow ill,
Where spare the spurre, and vse the byddell still.

Thus infinite, the cares of Parentes are.
Some care to save their children from myllhappe,
Some care for welth, and some for honours care,
Whereby their sonnes may sitte in statutes lapper:
Yet they which crain them so with woolloly pappe,
And neuer care, to geue them heauenly croismes,
Shall see them sterue, when happe of hunger comes.

Said *Socrates*: that man which careth moze
To leaue his chyld, much good and rych of rent:
When he for seeth, to furnish him with stozz
Of vertues welth, which neuer can be spent:
Shall make him lyke, the freed that styll is pent
In stable close: which may be sayd in sight.
But seldome serues, such horse in fiold to fight.

So *Xenophon*, his friend *Dan Tully* told,
And so do here, *Phylotas* and his pbeare
Phylotalus, that selfe same lesson hold:
They rather loue to leane their sonnes in feare
Of God aboue: then wealth to walloiw beare.
Which godly care, (O God) so deigne to blisse,
That men may see how great thy gloze is.

Finis, Actus primus.

Actus secundi. Scœna prima.

GNOMATICVS, PHYLAVTVS, PHYLOMVSYS,
PHYLOSARCYS, and PHYLOTIMVS.

Gnomatichu.

Gouernment.

Gnomatikus.



M well beloued, as tyme is the greatest treasure which man may here on earth receiue, so let vs not lose tyme, but rather seeke so to bestow the same, that profite may thereof be gathered. I will now returne to instruct you what duties you owe vnto the King, whose place is next vnto Gods place in consideration of your duty. And as I haue taught you thre principall pointes in seruice of God almighty, so will I also conuey into thre pointes, as much as shalbe necessary for this tradition: for I feare least I haue bene ouer longe in my first deuision, but I was dyaloue therunto by the request which you made of your selues, and therefore beare with me.

Phylotus. Sir our desire is such, to beare alway perfectly by your instruction, that your polirity sameth vnto vs very compendious.

Gnomatikus. Well then to returne vnto the matter, you shall performe vnto the King thre especiall duties, that is to say: *Honour, Obediſaunce, and Loue.* *Hypodamus* in his booke of a common welth, saith that a kingdome is a thing compared to the imitation of gods power. *Diogenes* the scholler of *Pythagoras* in his booke of gouernment, saith that a king representeth the figure of God amongst men. *Alyc* wisely he sayth, that as god excelleth the most perfect things of nature, so the king excelleth amongst men and worldly matters: so that he is to bee honozed as the lieutenant of God here vpon earth, both because he hath power of commaundement, and chiefly because he representeth that beauenly King, who is king of kinges, and aboue all saynges to be honoured: Euen so is hee also to bee obeyed in all seculer constitutions and polittike promissions. This obediſaunce doth consequently follow honoure, as the shadowe to the

The Glasse of

lo toes the body, for whatsoever he be that giueth vnto his
 king that honoz which to him apperteyneth, will no doubt)
 lyke wise obay him with all humilitie. *Erasmus* teacheth in
 his *Apothegmas*, that obedience expelleth al seditiō & magis-
 treyneth concord. the which may also appeare by naturall
 reason and common experience, neyther shall they euer
 become able to beare rule them selues, whiche cannot bee
 content to obay the auctoritie of others. Wherefore it shal
 be most conuenient that you obay the King, sence his auc-
 thoritie is frō god, & as this obedience dependeth vpon the
 honour wherewith ye shall reuerence the King as Gods
 lieutenant, so must you also ioyne therunto an vnfayned
 loue, for as almighty God is to be loued because hee is
 mercifull: so the King being apoynted by God must be
 loued because he is thy protectō here on earth. *Salomon*
 sayth, that the kings indignation is the messenger of death,
 whereby I would frame myne argument from the con-
 trarpe, that hee is to be loued, least his indignation being
 iustly kindled, thou bee not able to beare it. Next vnto
 the king we are to consider the Magistrates which are ap-
 poynted for administration of iustice, and pollicy the gouer-
 nment: these Magistrates must also bee honoured, obeyed, &
 loued: honozed because they are substitutes of the king vnto
 whom all honour (on earth) apperteyneth, obeyed because
 thei office is appointed by the Kings auctoritie, and lo-
 ued because they are the graue and expert personages,
 which deuise lawes and constitutions for continuance of
 peace and tranquillitie. The apostle *Paule* in his *iiii. chapi-*
ter of his Epistle to the Romanes, teacheth playnely that
 Rulers beare not the sword in vaine, saying: *Let euery*
soule be subiect vnto the higher powers, for there is no power but
of God. Againe, the ruler (sayth he) doth not beare the sword
in vaine. Wherefore you must needs be subiect, not onely
 for feare, but also for conscience. And *Sant Peter* in his
 first Epistle and the seconde chapter, doth sufficientlie
 teach

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teach vs this point, saying: *Submit your selfe vnto all manner ordinance of man for the Lordes sake, whether it bee vnto the king as hauing the prebeminence, or vnto the rulers as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that do well.* Wherby appeareth, that the magistrates are not onely to be feared, because they punish offenders, but also to be loued because they cherish the verteous; and for conclusion of this point, if you desire to be good men, then learne to performe duety towarde all magistrates. As *Sophocles*, well sayde, *it becommeth a good man to haue due respect vnto all magistrates.* I might not re- take your Parentes in hande, for the next point of your instruction but I will first touch the duety which you owe vnto your countrey, and that is conteyned also in thre especial pointes: that is to saye, in *Thankfullnesse*, *Defence*, and *Profit*. And as ingratitude is the most heinous offence against God, so haue I taught you that it is the greatest faulte in humayne actions, amongst the which it sheweth it selfe no way more untollerable, then if you should happen to bee vnthankfull vnto your countrey. *Tully* in his offices sayth, that wee are not bound onely for our owne perticuler cause or profit, but parte (sayth he) our cuntry challengeth, parte our Parentes think due vnto them, and our friendes ought likewise to enioye some parte of our trauailes. There are dyuers Philosophers, whiche maynteyne in argument that all cuntries are free for a noble mynde, and I agree thereunto, but yet thereby they conclude not, that a noble minde by chusing a new cuntry to inhabit, maye lawfully forgett the cuntry wherein he was natur. *Zopyrus* is condemned in all histories, for the vnthankfulness he vsed in betraying his cuntry. The truth of the *Trojan* historie accuseth *Aeneas*, *Antenor*; & certeyne others, as most vnthankfull traytors to the cuntry. *Gillicon* for betraying of *Miletus*, *Iusthenes* for deli- uering of *Olinthus*, *Nilo* for selling of *Epirus*, and *Apolloni-*

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as for neglecting of his charge in *Samos*, are generally noted with the names of vnthankfull and vntrustie traytors to their countreys: so that you must alwayes remember to become thankfull to your countrey, and mynde full to mainteyne the honoꝝ of the same, least neglecting your duties in that behalfe, you deserue the opprobrious names of traytors, which are odious to God and man. You must also spare no peril or trauaile to defende the same, for your countrey challengeth not onely that you be thankfull vnto the soyle which hath bredde you, but furder also, that you defende the state, wherein you haue bene nourished. *Tully*, in his *Tusculanes* questions recyteth one *Laescius*, who when he receiued tydings of his sounes death, whom he had sent into the warres in defence of his countrey, answered: therefore did I beget him (quoth hee) that hee might be such an one, as woulde not doubt to dye for his countrey. In his booke entytuled the dreame of *Sipio*, he affirmeth that there is a certaine place appointed and ordeined in heauen, for all such as defende their countrey. *Enripides* warneth that we shoulde neuer bee wearye in those traualles, which tende to the restitution or defence of our countrey. *Platoes* opinion was, that wee are moze bound to defend our countrey, then our owne Parents. Like argumentes haue bene defended by many Philosophers, saying, that although the Parents and proper family be ouerthowne, yet (the common welth of the countrey standing) thou mayst florisse and ryse againe: but the state of the countrey being ouerthowne, both thou and the Parents must likewise come to vtter subuersion. When as thou shalt fynde it thy bounden duty to honoꝝ thy countrey with all gratitude, and to defende it with all thy power, so must thou likewise endeuor thy selfe to be profitable to the same: whereof many notable examples might be reherfed. *Lycorgus*, when he had by extreme diligence and trauple

reduced

Gouernment.

reduced the *Spartanes* vnto equillitie, by sundrie holisome lawes and pollicie constitutions, and that they began to murmur, saying: that his lawes were intollerable, he feyned that he woulde go to *Delphos*, to consulte with the God *Apollo*, whether his lawes were to be obserued or not promising to abide his sentence, & requiring no more of the *Lacedemonians*, but to sweare y they would obserue those lawes vntill his retourne: which when they had solemnly swoyne, take his iurney without entente to returne home againe, and ordeyned befoze his death, to be enclosed in a great cheest of Lead, and so to be throwen into the sea, to the ende that he neuer retourning, the *Lacedemonians* might be bound by thei othe to continue the exercise of his profitable lawes, suche care he had to become profitable vnto his countrey. *Curtius* the *Romeyne*, when there appeared a greate gulfe in the market place, which could by no meanes be stopped, and answer was giuen from the Oracle, that it was onely to bee stopped by that which was of moste worth vnto the citie of *Rome*, he determining that the citie had nothing so precious, as stout & valyant men, armed him selfe, and leapt into the Gulfe, which stopped immediatly: declaring thereby, howe light men ought to esteeme theire life, when as the same maye yelde profite or commoditie to thei countrey. *Menecius*, the Sonne of *Creon*, refused not voluntary death, when he vnderstode that the same might redeme the citie of *Thebes* from vtter subuersion. I might trouble you with infinite stozies to proue this proposition, but let these set suffice, and in your countrie haue allways especiall respect to the elders, to whom you must also performe thei seuerall duties: that is, *Reuerence*, *Loue*, and *Defence*. *Lycurgus*, ordeyned, that no young man should passe by an elder without reuerence by the doone vnto him, namelie if he were set, he rose to do reuerence vnto the elders, and if they were alone, he was bound to proffer them the com-

The Glasse of

fozt of his company. *Plato*, in his mynth dyalogue of latres and constitutions doth thus propound: al men must grant (sayth he) that age is much to be preferred before youth, aswell in the sight of God, as also in the sight of men, which will lyue orderly: for it is abhominable (sayth he) that an yloe man shoulde geue place vnto an young man, and the Gods them selues do hate it, since youth ought with patiente mynde to beare euen the stripes of their elders. You shal also loue them, because of them you may learne good pceptes, and of them you may be bolde to aske counsell: for as *Euripides*, in his tragedy called *Phaëssa*, doth teach, prudence will not be gotten with selue dayes seeking for, and the apostles teach vs our duty directly in that behalf, who ordeyned amongst their elders in euery congregation, to decyde all matters in controversy, of whome they were resolu'd of all doubtcs in conscience. It shal also becom you to defend the elders from al violence and outrage, since it is a thing as comly and commendable to defende the weake, as it is glorious and triumphant to ouercome the mightie: whereof I might recite many famous exampls out of the Romain histories, but I will partlie include the same in the dueties which you owe vnto your Parentes, which are also, *Honor, Love, and Reliefe*. And of the first parte, although I might bying in sundry woorthy exampls, yet because the case is of it self familiar, I wil be bryefe, and vse no other persuation then the expresse commaundement of God, who biddeth you to honoꝝ your Father and Mother, that your dayes maye be long in the land which the Lord your god hath given you. And *Saint Paul*, in the first chapter of his Epistle to the *Ephesians*, sayth. Chyldren obey your Parents in the Lord, for that is right and wellpleasing to the Lord. As he testifieth in the thirde chapter to the *Colossians*, you shall loue them also because you are engendꝝed of their owne fleshe & bloud, as also you may not forget your Mothers paines

Gouernment.

in bearing of you, you muste alwaies meditate in your minde, first the cares which they haue had to preserve you from bodily perils in the cradell; from danger of damnation by Godly education, from neede and hunger by administering things necessarie, and from bitter destruction by vigilant foresight & Godly care: all these with infinite other things considered, you shall finde your selues bounden by manyfolde occasions to loue your Parentes, and to be assistant vnto them in the necessities of their age. For well sayd that Poet, which affirmed that chyldren were tenderly swadled in their cradels, to the ende they mighte suffeyne their aged Parentes and supplie their wantes. Superfluous is the nature of the Stocke, which feedeth the damme in age, of whom it selfe receiued nouriture being young in the nest. Tully in his booke of the answers of soothsayers sayth, that nature in the beginning hath made an accord betwaine vs and our Parents, so that it were damnable not to cherish them. And to conclude, ther is nothing that can worse become a common welth, then to see y^e youth flourish in prosperity which suffer their parents to perish for lack of any comodity. Now that I haue rehearsed vnto you asmuche as I thinke requisit, for the enstruction of your dueties, first towards god, and his ministers, next to the King and his Magistrates, thirdely to your countrey and the Elders thereof and lastly towards your Parentes: it shall not be amisse that you remember of your selfe how you are the Temple of God, kepe your selues holy therefore in your conuersation, and undefiled, for if our sauour Christ did rigorously rebuke and expell the buyers & sellers out of the outward Temple, how muche moze will he punish them which pollute and defile the inward Temple of their bodies, and geue ouer their delight to concupiscence and vanities: thus may you for hyerthis remember that you.

The Glasse of

God.

- 1 Feare God because he is mightie,
- 2 Love God because he is mercifull,
- 3 Trust in God because he is iust.
- 1 Heare his ministers because they are sent to entrust you,
- 2 Do reverence unto them because of their office,
- 3 Love them because they feede you with heavenly bread,

King.

- 1 Honor the King because he is Gods lieutenant,
- 2 Obay him because his power is from above,
- 3 Love him because he is thy protector.
- 1 Honor thy Magistrates because they represent his person,
- 2 Obay them because they haue their authoritie from him,
- 3 Love them because they mainteine peace.

Country.

- 1 Be thankfull to thy country that hath bredde thee,
- 2 Defende it because thou art borne to that ende, and
- 3 Profyite it because thou shalt thereby gayne honour.
- 1 Reuerence thy elders for their gray beares,
- 2 Love them because they counsell thee and
- 3 Defend them because they are feeble.
- 1 Honor your Parentes because God commandeth so,
- 2 Love them because they tendred you, and
- 3 Relieve them because it is your duty.

Lastly forget not your selues. neyther make any lesse account of your selues then to be the Temple of God, whiche you ought to keepe holy and undefiled. I myghte stand in dilatacion hereof with many moe examples and auctorities, but I trust these (being well remembred) shall suffice, and now I will leaue you for a time, beseeching almighty God to guerd and keepe you now & euer. So be it.

Gnomasticus goeth out

Alme

Gouernment.

Actus secundi, Scena secunda.

PHYLAVTVS, PHYLOMVSVS, PHYLOSARCHVS, PHY-
LOTIMVS, and ONATICVS.

Phylantus.

A Sirha, I see wel the olde prouerbe is true, which saith:
so many men so many mindes, this order of teaching
is farre contrary to all other y^euer I haue heard, & that I
tell you: it hath in it neither head noz foote.

Phylomusius. Truly brother it hath in it great reason
& vertue, and though it be at fst vnpleasant to compa-
rison to Terences Commedies and such like, yet ought we
to haue good regarde therunto, since it teacheth in effect the
summe of our duties.

Phylotimus. Yea, and that very compendiously.

Phylsarchus. Surely I am of *Phylantus* opinion, for
who is ignorant that God is to be feared aboue all things:
oz who knoweth not that the King is appointed of God
to rule here on earth?

Phylantus. Is there any man so dull of vnderstanding,
that he knoweth not that in all countreys elders must oz
will be reuerenced: and see we not daily, that all parents
challenge obedience and loue?

Phylsarchus. Yes, and more so, for some parentes are
neuer contented what dutie soener the childe performeth,
they sozget what they once were themselues: But to the
purpose, I looked for some excellent matter at this newe
Scholemasters handes, if this be all that he can say to vs;
I would for my part that we were in some vniuersitie, for
here we shall but lose our time, I haue (in effect) all this
geare without booke already.

D.iiii.

Phylantus.

The Glasse of

Phylautus. And I lacke not much of it.

Onatius commeth in.

Onatius. Well sayd young gentlemen, it is a good hearing when young men are so towarde, and much ease is it for the teacher when he findeth scollers of quicke capacity.

Philotimus. Surely I am not yet so forwarde, neither can I vaunt that eyther I haue it without booke, or do sufficiently beare away the same in such order as I woulde.

Phylomusus. For my parte, I beseech God that I may with all my whole understanding bee able to beare away that which our Master hath deliuered vnto vs, and that I may so imprinte the same in my memorie, that in all my life I maye make it a glasse wherein I may beholde my duetie: wherefore *Philotimus*, (if you so thinke good, you and I will go aparte, and medytate the same to our selues, to the end we may be the perfecter therein when our instructor shall examine vs.

Philotimus. Contented, let vs go whers you will.

They go apart.

Phylsarchus. Let them go like a couple of blockheads, I would we two were at some Vniuersitie, and then let them do what they list.

Phylautus. Euen so would I, for at the Vniuersitie we should heare other maner of teaching: There be lectures daily read of all the liberall sciences, of all languages, and of all morall discourses. Furthermore, at the Vniuersitie we should haue choyse company of gallant young gentlemen, with whom we might acquaint our selues, and passe some times in recreation: yea, shall I tell you, if a man list to play the good fellow and be mery sometimes, he shall not want there (as I haue heard) that wyll accompanie him.

Phylsarchus. And what Vniuersitie (do you suppose) we shall be sent vnto.

Phylautus. I thinke vnto Doway, for that is nearest.

Phylsarchus.

Gouernment.

Phylosarchus. Haue you bene in *Dinsey* at any time?

Phylantus. So surely, but I haue harde it prayesd for a proper citie, and wel replenished with courteous people and fayre women.

Phylosarchus. Parry Sir ther would I be then. Oh what a pleasure it is to behold a fayre woman: surelie they were created of God for the comfort of man, but beholde, I see a passing fayre woman come towtne the stræte, and if I be not much deceiued, *Eecbo* is her gentleman vsher: it is so in deede.

Phylantus. What is that *Eecbo*?

Phylosarchus. Know you not *Eecbo*? why the you know no man, the best fellow in all this towne, and ready to do for all men: I will bring you acquainted with him.

Actus secundi, Scæna tertia.

**PHYLANTVS, PHYLOSARCHVS, EECBO, LAMIA, DICK
DROM, and PANDARINA.**

Eecbo meet a cleane gentleman
and a cleane gentleman.

You shall see *Lamia*, how I will worke this
geare like you, but is not this *Phylosarchus*? it is even
he, in good time I haue espied him, keepe your countenance
in any wise.

Pandarina. *Eecbo* doth geue you good counsell, keepe your
countenance.

Lamia. As though I were to learne that at these yeares.
Eecbo. Pastre *Phylosarchus*, God saue you.

Phylosarchus. And thou also gentle fellow *Eecbo*, whether
walkst thou?

E. I. I am a gentleman.

The Glasse of

Eccho. Hereby Sir with this gentlewoman.

Phylosarchus. Abide I pray thee, here is a young gentle man a friend of mine, which desireth to be acquainted with thee.

Eccho. Sir I am at your commandement and his also, I will be so bold as to kisse his hands, Dyck go thou on with these gentlewomen before, I will ouertake you immediately.

The Ladies passe by, with a reuerence to the gentlemen.

Phylosarchus. And I pray thee tell mee *Eccho*, what gentlewoman is this?

Eccho. Sir she is of *Valentia*, and hath presently some businesse in this citie with her Aunt, which accompanieth her.

Phylosarchus. Ha, ha, businesse in deede, tell mee *Eccho*, here are none but God & good friends, is she of the right stampe?

Eccho. Sir, beloue mee I know no such thing by her, I haue not bene long acquainted with her, and (to tell you what likely hoodes I haue hitherto seene) she is very demure and modest, neyther is there any company resorteth to her lodging, but what so that: all thinges haue a beginning, she is a woman, and nothing is impossible.

Phylosarchus. Trust mee truly she is a gallant wench, & but yong, that Fryer which would not cast off his cōcole to catch such a sowle, shal neuer be my cōfessor, but I pray thee deale playnly with me: might not a man entreat master *Eccho* to carry her a present if neede were?

Eccho. Sir there is neuer a gentleman in this citie, shall make *Eccho* stretch a stringe sooner then your selfe, but of a very truth, he therto I haue seene no such likelyhood, but Sir, you are a gallant yong man, she thinkes you myght do well to walke sometimes by her lodging, and geue her the *Albade*, or the *Bezo las maras*, and by that meane you may acquaint your selfe with her: afterwarde if any thing

Gouernment.

thing may be furthered by *Eccho*, commaund him.

Philosarchus. Gramercie gentle *Eccho*, but where a boutes is the lodged?

Eccho. Not farre from S. *Pygels* Sir, at a red house, I will take leaue of you for this time, leass he thinks me verie slacke in attendance.

Philosarchus. Fare well friend *Eccho*. Did I not tell you what he was? there is not such a felow in a world againe, surely it shall go hard but I will haue a sing at this dam-sell: but let vs goe in, for our companions are departed long sithens, and we shal perchance giue some cause of suspecte, if we tarie long here,

Philantus. Go we.

Actus secundi, Scena quarta.

GNOMATICVS, ONATICVS, ECCHO.

Gnomaticus.

Surely these yong men are not hitherto to be mistyked, and I trust in God they will proue toward scholars.

Onaticus. Yea for out of doubt, & especially the two elder, but the other two are nothing so quicke spited, I came by them carewihle, sone after ye had done reading vnto the, and the two eldest could euen then (in maner) recorde without booke as much as you had taught them.

Gnomaticus. Yea but what is that to the purpose? the quickest wits proue not allwayes best, for as they are ready to receiue, so do they quickly forget, & therewithall, the finenesse of their capacite both carie such oftentimes to delight in vanities, since mans nature is such, that with ease it inclyneth to pleasure, and vnwilling it is to indure pain

The Glasse of

o; trauell, without the which no vertue is obtayned.

Eccho commeth in.

Eccho. This geare goeth well, for whereas I was ranging with my selfe howe to entrap this ponker, he is salne into the nette of his owne accord, and desireth that of me whiche I was carefull howe to pprofer cleanly vnto him. But is not this the old scholemaster: eue the same, wel, we must find some deuice to bleare his eye for a while: let me alone, I knowe howe to bring it to passe.

Gnomaticus. Dost this fellow come to me thinkest thou?

Onatiscus. It may be so, but I know him not.

Eccho. I will salute him. God saue you maister scholemaster.

Gnomaticus. Welcome gentle brother.

Eccho. Sir, I am sente vnto you by the Parkgrau, who vnderstanding that two of his kinsmen are lately placed vnder your gouernement, hath a desire to see them, and therefore sent me to intreate you that you would gyue them libertie this afternone, to the end that he may common with them.

Gnomaticus. Surely I did not know that they were the Parkgraves kinsmen, and they haue yet bene but verie small time with me, but since it so pleaseth him, I am content to graunt them libertie, and I will send them out vnto you presently to go where it liketh him.

Gnomaticus goeth in.

Eccho. So so, they are as much a kynne to the Parkgrau, as Robyn Fletcher and the swart Knode of Chester, but yet this was a cleanly shifte vpon the sodeyne, for by this meanes shal I take occasion to bring this venker and the Ladie Lammie better acquainted, & much good do it him, for out of doubt she shall be his, as long as his purse maye be myne. But behold where they come altogether, now let me bestirre me and vse my best wittes.

Eccho

Gouernement.

Actus secundi, Scæna, quinta.

PHILANTVS, PHILOSARCHVS, PHILOMVS,
SVS, PHILOTIMVS, and ECCHO,

Philantus.

I Am glad that we haue libertie this afternone to take recreation, not so; that I lacked time to meditate that which hath bene read vnto vs, but because I take pleasure in walking abroad.

Philosarchus. And I hope by this meanes to haue further communication with my friende *Eccho*, and beholde where he is.

Philomus. Amongst all that our instructor hath rehearsed vnto vs, there is nothing sticketh better in my remembrance, than that which he sayde of time: so; surely as it is the greatest treasure which God hath giuen vnto man, so ought he to be verie curious and warie how he bestoweth the same, wherefore *Philotimus* I thinke we can not better do, than to spende some time by the way in meditating & rehearsing these wholesome precepts, which our instructor hath to vs deliuered, so; I assure you, although he hath bene therein verie compendious and sentencious, yet in my iudgement every sentence is such as requireth a ripe deliberation, and weightie consideration of the same.

Philotimus. Surely *Philomus* I am of your opinion, and therefore let vs bestowe the time therein, although he percase our byethzen here will vse this afternone in some other exercise.

Philosarchus beckneth *Eccho*, *Philomus* and
Philotimus go together.

Eccho. Sir it is vnto you that I addresse my selfe, so; although

The Glasse of

though I be not the rediest man on line to deale in such affaires, yet such is the great good liking whiche I haue alwayes had in you, that since I spake with you carewile, I haue not ben vnmindful of you, & surely I suppose that God doth fauour your desires, for euen now when I departed from you, and as soone as I ouertoke the gentlewoman, I cast in my bzaines how to pleasure you, and meaning to haue deuised some subtilty wherby the thing might be brought into communication, the gentlewoman of her selfe proffered the occasion, for shee demaunded of me what yong gentlemen those were with whom I stayed, I tolde her that ye were Donnes to two of the welthiest burghers in this citie, and be you sure I left out no commendation whiche might aduance you, whereat she seemed to bite on the bydle, and commended you for your curtesies, in that ye saluted her so gently as shee passed by, but especially shee marked you by sundry thinges and gestures, and coulde describe you vnto me by your apparell. Short tale to make, I neuer saw her shew so much lykelyhoode of affection, since I first saw her, as she bewayes presently, and shall I tell you in your eare: if *Eccho* be any better then a foole, she hath a monethes minde vnto *Phylsarchus*, wherfore play you now the wise man, & strike the Iron while it is hot, she returneth this way presently, and thereupon I haue aduentured to come vnto your Scholemaster, to craue you a libertie in the name of the Markegrau, saying that you were his kynsmen, and this haue I done, to the ende that you might take occasion to salute her effionies as she returneth: and if you vse the matter wisely (as I know you can) you may take oportunitie also to talke with her, yea and to conduct her to her lodging.

Phylsarchus. Surelie *Eccho* thou shewest playnlie what good will thou bearest me, but what shall we do with the Markegrau?

Eccho.

Gouernement.

Eccho. Tush, solow you your busines now that you haue libertie, and let me alone with that matter, if euer here after the thing come in question, lay all vpon me, and I will say, that I mistooke both the Scholemaster and the Skollers vnto whom I was sent.

Phylosarchus. Well friend *Eccho* I know not how to be, serue thy gentlenes, but in token of gratefull mind, holde, receiue these twentie gildoes vntill I haue greater ability, and be sure that if euer I liue to inherit *Phylocabus*, then *Eccho* shall not be vnprovidid for.


Eccho. What meane you sir: stay your purse vntill another time, well if you will needes enioyce me, I will neuer refuse the curtesie of a gentleman, but behold where the Ladie *Lamia* cometh. Sir me recomandez, I will not be faine to talke with you, so: I scale from her to pleasures you prouillie,

Eccho departs.

Actus primi, Scœna sexta.

PHYLAVTVS, PHYLOSARCHVS, ECCHO, LAMIA, DYCE
DROM, and PANDARINA.

Phylosarchus.

 In my friend *Phylautus*, behold here a parette peece, doth it not delight your eyes to gaze vpon such a thyning starre: on myne honor: he hath a sweet face, & by al likelihood he is much to young to haue ben herbert to comonly abused, but wherfore am I abashed: I wil go and salute her. Sayz lady God saue you, and send you that your hart most desireth.

Lamia. O worthy gentleman, I thanks you most heartie.

The Glasse of

Is for your good wil, and if God hear your prayer, he shall do more than he did for me a good while, but it is no matter, when he hath taken his pleasure of punishing, he will at last haue pittie on the poore.

Philosarchus. Surely mystresse, it were great pittie that such a one as you, should indure any punishment without great cause, and hardly can I thinke that any heart is so hard as to see you so sorrowfull, if remedie maye be therefore obteyned.

Lamia. Why, I coulde be content that all men were of your mynde, but I finde curtesie verie colde now adayes, and many there be which would rather depyue a poore gentlewoman of her right, then sue vpon her pittious pleght: the good king *Amadis* is dead long sythens, whose knightes undertooke alwayes the defence of Dames and Damselfes.

She whyneeth.

Phylantus. Alas what ayleth the yong gentlewoman to complayne?

Pandarina. Why, and not without cause, since she is by great wrong dispossessed of riche Signiories which belong to her by right and inheritance, and complayning hereto to the magistrates, she receyueith small comforte, but is rather hindered by malice and defraction.

Philosarchus taketh her by the hand to comfort her.

Phylsarchus. Saye gentlewoman: although I haue hitherto had no great acquaintance with you, yet if I might craue but to knowe the cause of your griefe, be you sure I would vse my best indour to redresse it, and therefore I coniure you by your curtesie, that you change your opinion, for all *Amadis* knightes are not yet deade, onely bewray your griefe, and praye thereafter as you finde.

She becometh to tell a tale.

Lamia. Why I haue not power to reiecte your curtesie, you shall vnderstand then, that being &c.

Pandarina interrupteth her.

Pandarina.

Gouernment.

Pandrina. Seys it seemeth that you haue not your bow
now in such comendation: as I thought you should,
I pray you let us begin here with her.

Phylsarchus. Why spiketh, are you assured that she
should herken vnto such, as shee to relieve her estate?

Pandrina. Sir you are a gentleman well mannered, and
you know this is no place to talke in, without misre-
dyt.

Phylsarchus. Well spiketh, it is please you to
waite vpon you vnto your longing, and there you shall
see what desire I haue to comfort this fayre Lady.

Pandrina. As for that sit at your pleasure, I pray God
sende her good friendes in her right, for God knoweth
she hath neede of such at this present.

They follow the Ladies

The second Chorus.

Behold behold, O mortal man behold,
Behold and see, howe many perils in the world:
Howe many in our mindes; of harmefull things take hold,
Howe many the good corrupted is with might.
Beholde the cares wherof our fainter speake,
As *Mathew* telles, in thirtieth chapter plaine,
Such wicked means, malicious men can make,
The fruitfull seede, with many thornes to stayne.
Beholde the deuill, whose ministers are poore:
To sit an eye, in euery sayward booke.
Beholde blind youth, which holdeth pleasure best,
And looses the payne, which might their state promote.
Great is the care, which grauest men endure,
To see their honnes, brought vp in bodily cure.
And graue the paines, which teachers put in use,
To trade then still, in vertuous qualities:

The Glasse of

But of hote great, is gracie lust in yowthe
 To much mischiefe, it shall be to by businesse
 With reckles mind, it raises all truth,
 And sheweth that which is best.
 These pastures, and butches have quickly caught,
 The carvers by the fute for not their deceptes:
 With such vile wares, the low be full in caught,
 As felow can scape, their subtilties and sleights:
 For mighte, they be to paye the rest,
 That they maye from the bad, & see the best.

Finis Actus secundus.

Actus tertius, Scena prima.

DICK DROOM alone.



Dere there there, this yeare goeth round
 And these young gallants
 Can get without a net, & shall tell you
 Of things the man gladder then I, for
 As long as that chynnye smoketh, I am
 Sure I shall not go hungry to bed. An
 Iobertine woth you: marie that she is a
 Merit: I warrant her, of great busi-
 dens, birthrightes I woud: say, no doubt of it, be that
 marieth her: she is of great exclamation, and that
 god olde gentlewoman her Aunte: will by thought, the
 young woman had deseru'd great in the world: yet a
 man might be glad that coulde match his daughter in such
 an abominable (housable) stocke: these are Auntes of
 Answer, which can make twentie marriages in one
 weeke for their kinswoman; O noble olde gydes, I like
 them yet when they be wise, for it is an olde saying, one
 shewe

Gouernment.

Shew is worth the shop. Well, let me looke about me how
I prate, and let me stile what is become of their brothers
according to their commandments; but are not these
two they which come debating of the matter in such ear-
nest? it is euens they, and thus you shall their brethren
are otherwise situated, but yet surely they argue as well
as they; when God knoweth a small conference might
serue, but I will step aside and hearken to these yongers.

Adjusterij, Scena secunda.

PHILOMVSVS, PHYLOTIMVS, DICK

Phylotimus

Surely *Phylotimus*, I wonder what is become of our bre-
thren, I pray god they be not enticed to some vanitie by
some lewde company.

Dick You might haue guessed thus: I haue guessed more.
I beleeue your hapnes in your best conjecture.

Phylotimus Truly it may be, but I trust they will beare
in mind the last precept which your Master gave us, at
least I would we had their company that we might con-
sider the matter together.

Dick I perceiue it is time to call them, I will be gone.

Phylotimus If our instructoy should examine us, and finde
them to faile, it would graue me almost for my brother
as if the fault were mine alone.

Phylotimus Surely and I would also be very sore if my
brother should be found slack in his doctrie, but in my iudge-
ment we haue not to call these doubts, for our brethren
seemed vnto me to be very perfect and reioy in the especial
poyntes of our instruction, and could (in manner) make re-
uersall thereof immediatly after we had receiued the same.

Phylotimus Psea marie, but I will tel you one thing I know
by experience in my brother, he wil as soone conceiue or

f.ii.

beare

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bears away a thing as any that ever I sawe, and surely to confesse a trueth, he hath an excellent ready wit, but doubtles he will sometimes forget as fast, as he learneth readily, and yet for myne owne part, I would to God that my memorie were as capable as his is, for then I would not doubt but to retayne sufficiently.

Phylomusus. It may be that his minde is much geuen to other pleasures and delights, which do so continually possesse his hazzyns, as they suffer not any other conception to be implanted in his memorie: for my brother *Phylomusus* doth in a manner meditat nothing els but setting forth of him selfe, and in what shewer he be occupied as conuersant, yet shall you perceiue him to haue a singuler regard to his owne prayse, the which doth sometimes arraign him as farre beyond all reason, as his desertes might seeme to aduantage him.

Phylomusus. Hee bee opinionate of him selfe is bitious, but surely I am of opinion, that it is commendable for a young man in all his actions to regard his owne aduancement, and with all to haue (reasonably) a good opinion of him selfe, in exempting of such things as he undertaketh, for if he which woteth in the latyne tung to be eloquent, shoulde so farre embase his thoughts as to conserue that he spake as if he were like olde *Dionysius* or *Scotus*, surely (in my iudgement) it would bee verie hard for him to excell or to become a perfect *Rhetorician*, or if hee which employeth his time in the exercise of ryding, shoulde imagine with himselfe that he sat not comely on his horse backe, it would be long before hee shoulde become a gallant horseman: for in all humane actions wee delight so much the more, and sooner attayne vnto theyr perfections, when as wee thinke in our mindes that in vaine the exercise thereof doth become vs; but behold now wher our brethren do come,

Gouernment.

Actus tertij Scena tertia.

PHYLAVTVS, PHYLOSARCVS, PHYLOMYVS,

PHYLOTIMVS and GNOMATICVS.

Phylantus.

This was a proper messenger in deede, he might haue
mocked others though he mocked not vs.

Phylarchus. Why you do him wrong, he it should be
to me that the paye fellow is as idle as it as we are idle
contented, and that he rather smiles through ignorance,
than of any set purpose, but look where our husbands are.
Brother where haue you bin whilst we were at the Spar-
granes house?

Phylotimus. Truly brother I walked on with my com-
panion here, hoping that we should haue followed you to
the Spargranes house: and we were so earnest in discus-
sing such matter as our instructor deliuered vnto vs, that
mistaking the way, & not marking which way you went,
we were constrained to returne heere, and to attend your
returne, to the ende we might go altogether.

Phylomusus. And you (brother) where haue you bene?

Phylantus. Where haue we bene quoth you? why we
haue bene with that good olde gentleman the Spargrane,
vnto whome we were as welcome as water into the ship,
the olde froward frowner would scarce vouchsafe to speak
vnto vs, or to looke vpon vs, but he shall sit vntill his hee-
les ake before I come at him againe.

Phylomusus. O brother, we reuerent speach of him, prin-
cipally because he is a Magistrate, and therewithal for his
grege haire, for that is oue especiall poynt of our masters
traditions.

Phylantus. Tut he what tell you me of our masters tra-
ditions? If a Magistrate, or an elder would challenge re-

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merence of a yong gentleman, it were good reason also that they should render affabilitie, and chearefull countenance to all such as present them selues befoze them with good will. When we came to him he knewe vs not, neyther would he knowe vs by any meanes, but with a grim countenance turned his backe, and desyzed vs to goe ere we thanke: a Parkgrane quoth you?

Phylotimus. What is strange, that hauing sent for vs, he would seeme to vs such enterpenment when we came.

A fine excuse

Phylotarchus. I will tell you brother, it seemeth vnto me that it was rather the faulte of the messenger, and yet he did but ignorantly mistake it: neyther: for he was (as it should seeme) sent by the Parkgrane, but he did either mistake the scholemaster, or the scholers, or both, and thereupon I thinke that the Parkgrane was partly offended.

Phylotimus. Truly and not without cause, but beholde where our minister commeth.

Phylotimus. Let vs say then that we were together, leaſt he be offended.

Gnomisticus. So we my welbeloued, and what sayth the honorable & reuerende Parkgrane vnto you: or howe doth he like the manner of your instruction? haue you receyved or declared any part thereof vnto him since your going?

Phylotarchus. Say no, for it seemeth that the messenger did mistake his errande, and was sent to some other scholers, and not vnto vs.

Gnomisticus. Is it euen so: well then let vs not altogether lose the golden treasure of the time: but tell me, haue you perfectly digested and committed vnto memory the articles which I deliuered vnto you, for especiall consideration of your ductie?

Phylotarchus. Say I thinke that I can perfectly rehearse them.

Phylotimus. And I say do hope also that I shal not greatly faile.

Phylotimus.

Gouernment.

Philomusus & Philomus. For this young man and I do partly beare them in mynde, although not so perfectly and readily as we desire.

Gnomatius. Well, to the ende that you shall the better imprint them in your memoize, beholde, I haue put them briefly in toytyng as a memoiall, and here I deliuer the same vnto you, to be put in verse euery one by himselfe and in fashyie deuise, that you may therein take the greater delight, for of all other Artes *Poetic* gloeth greatest assistance vnto memoize, since the verse terminations and treasures doe (as it were) serue for places of memoie, and helpe the mynde with delight to carie burthens, which else would seme moze grievous: and though it might percase seme vnto you, that I do in manye euerywhere you with lessons and enterpyzes, yet shall you therein rather find comfote or recreation, than any enconuerance: let me notwithe who can shewe himselfe the pleasantest poet, in handling therof, and yet you must also therein observe *decorum*, for tryling allegories or pleasant figures in serious sayes are not much comely. God guide you now and ever.

Gnomatius goeth on.

Actus tertij, Scena quarta.

**PYLOSARCUS, PHYLAVTUS, PHYLOTIMVS,
PHYLOMVSYS, AMBIDEXTER.**

Non Philosarcus.

That I had now the dayis which *Virgil* had in toytyng of a delectable verse.

Philomusus. God is good and beautifull, yelding vnto every man that is industrious the open way to knowledge and

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and science. & though at first it seems difficile, yet with tri-
uall euerie thing is obteyned. We see the hardest stones are
peared with soft dropes of water, whereby the minde of
man may be encouraged to trust, that vnto a willing hart,
nothing is impossible, but to performe the charge which is
giuen vs, we must withdrawe our selues from each other,
since we are enioyned euerie of vs to deuise it in sundrie
sortes of poemes, wherfore I will leaue you for a time.

Phylotimus. And I will also assay what I can do.

Phylosarchus. God be with them. Shall I tell you *Phylau-
rus*, wherfore I desired the excellencie of *Virgil*, in compo-
sing of a verse: not as they thinke God knoweth, to con-
uert our tedious traditions there into: for a small grace
in a verse will serue for such vnplesant matter, yet it was
to furnish me with eloquence, for the better obteyning of
this heauenly dame, whose remembrance is sweet vnto me,
neither yet am I able to expresse such prayes as she doth
deserue. Oh how it delighteth me to behold in myne ima-
gination the counterseyt of her excellent face, me thinks
the glimring of her eyes haue in it a reflexion, farre more
debeement than the beames of the sunne it selfe, and the
sweetnesse of her heauenly breath, surpasseth the spiceries
of *Arabia*. Oh that I had skill to write some worthy mat-
ter in commendation of her rare perfections, surely I wil
tell you *Philanus*, I doe both reioyce in your doings, and
much wonder at your inclination. I wonder because I can
not perceiue that you are any thing moued with affection
of mynde towards her, and yet I reioyce therein, least the
same might haue become an hinderance to my desires, oh,
holue only loue will admit no companion.

Phylantus. *Phylosarchus*, you may happely be deceyued
in me, and therefore I would not wish you hereafter to al-
tise your selfe in any man at the first acquaintance, but to
daide to confesse a truth vnto you, although this gentlewo-
man be beautifull, yet, haue I reserued hitherto to be-

come

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conte affectionate on her, as well because I would shew her
gine place vnto your desire, as also because I haue not per-
ceyued that euer she lent any glaunce or liking vnto
hoardes me, and as I can be content to lone where I finde
my selfe esteemed, so be you sure that I thinke my halfe
my as good illuer as another doth, and that that sweetly
with graue eye to beholde me, it is verie likely that I will
not be ouerhastie to gaze at her. But to returne vnto the
purpose, as you do now earnestly desire to get victorie o-
uer her affection: so doe I euery day beseeche of God, that
our parentes may at last determine to sende us vnto some
Vniuersitie, that there the varietie of all sciences may
yelde vnto each of vs his contentation.

Phylasarchus. Alas, and I am of another make, for
though I desire no lesse than you to be at some Vniuersitie,
yet to lose the sight of my *Lamia* seemeth no lesse grieue
to me, than if my heart were torne out of my body. Behold
where *Ambidexter* cometh, my halfe glories in:
that I shall heare some newes by him. Howe notee *Ambi-
dexter*? what newes?

Ambidexter. Good hy, and such as I dare say you will
be glad of.

Phylasarchus. And what are those? tell me quickly I
pray thee.

Ambidexter. Why I will tell you, There came a tawling
fellowe to your father erewhile, and told him a tale in his
eare which seemed to like him but a little, what so euer it
was, where vpon your Father mumbled a while as the
Cade which cheteth the Cudde, and in the ende with a
great sigh he sayde. Well, then (quoth he) there is no reme-
die but sende them with spade to the Vniuersitie: which
wordes whē I ouerheard, I simpled to my selfe and thought,
(by God, and so you may beleeue them) so I dare well say,
they will be the most ioyfull newes that they heard this
laste yeare, and to gratifie you with the same, I came im-

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medietely to seke you out, but where is your brother?

Phylotarchus. He is gone that way walking, I pray the
followe him, and make him partaker of these newes.

Ambidexter goeth out.
Oh howe much is *Ambidexter* deceyued in me at this
present? So no, I can not so content my selfe to forget the
sweete face of that worthy Lady *Liamia*, neither can I euer
hope to reioyce, vlesse I might be so happy, as to enioy the
continuall sight of her heavenly countenance, the vniuer-
sitie is in dede the place where I haue of long time bene
desirous to be placed, especially for the varietie of delights
and pleasures which there are dayly exercised: but alas,
what needeth the riche man to become a theefe? or what
need I to wander vnto the vniuersitie for to seeke pastimes
and pleasures, when I may euen here in *Antwerp* without
further traueil, enioy the dayly comfort of such consolations
and if I be not also much deceyued, she loveth and loveth
me no lesse than I desire her, I pray you tell me *Phylantus*,
do you not playnely perceyue that she hath an affection to-
wardes me?

Phylantus. Surely *Phylotarchus*, I dare not sweare it,
although in dede the franknesse of her entertaynement
was much, but when I consider that it was at the verie
first sight, it maketh me thinke that her curtesie is common,
and may be quickly obteyned.

Phylotarchus. Why did she not then make as sayze
semblant vnto you?

Phylantus. Paris, bycause she perceyued you to adresse
your selfe most directly vnto her, and there is no woman
so kynde, that she can deale with mo than one at once, but
be you sure if I had bene there alone, she would haue lent
me as favourable regard as she seemed now to giue you,
it is the tricke of them all, and therefore neuer let your
mynde so much thereon, I warrant you, when we come to
the vniuersiti, we shall haue stoe of such there, and I am
glad

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glad to vnderstande that your father determineth to sende you thether, for I am sure that my brother and I shall accompany you, since our fathers haue alwayes bene desirous that we should spend our youthe together. But he bothe where our fathers come both together, let vs go, least they elsie be, and thinks that we together be.

Actus tertij, Scena, quinta.

PHILOPAES, PHYLOCALVS, FIDVS, GNOMATICS.

Philopar.

Surely neyghboys *Phylocalus*, I can not blame you though you be moued at these things, but in things which come contrarie to expectation or desire, the willcome of men is best seen, & therefore I would aduise you to forecass in time howe you may preuent such a mischief, for greatest wounds are at the firste moze easily cured, than if they continue vntill some aboundance of beauiour or other accident doe hinder the benefite of nature, and surely it grienth me in maner as much, as if the like had bene found in myne owne soule.

Phylocalus. So haue you great reason to say, for your sonne *Phylantus* was ther with him also, and though the Harlot seemed not to lende kising vnto any but my sonne, yet be you out of doubt that being in such compaign, he shall hardly escape the snares of temptation.

Philopar. Well, howe so ever it be, we shall best doe to consult with their teacher here vpon, and beholde where he cometh. For we were about to sende for you, being aduersified that my neyghboys sonne *Phylarchus* both haunt

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In bere dethanest house in this towne, and my sonne *Phylactus* hath also ben there in company with him, the which giueth vs iust occasion to lament, & most glad we would be to deuise some comfort in tyme, since the thing hath (as yet) bene of no long continuance. Wherefore we beseech you to deale faithfully with vs, and to declare if you haue scene any such behaviour, or likelyhood in them, and furthermoze to aduise vs, which way we might best redresse this mishapen pettimes.

Gnomatichus. As to declare of your sonnes behaviour, freely I haue neuer scene any thing to mislike of them, neyther coulde I euer perceiue that they were slowe in apprehending myne instructions, but rather more forward then their brethren, true it is that here came one to me in name of the Parkgrau, saying that he was thei kinseman and very desirous to see them, whereupon I did willingly giue them leave, and when they came, they say that the messenger misse take the matter, and should haue gone to some other scholler. But doubtles my mind giueth me, that if they haue bene allured to any euill company, it hath bene by that same fellow which came to me on that message.

Rhaphes. Do you not know him, or what his name is? *Gnomatichus.* I do not know him, but he said that his name was *Eccho*.

Phylactus. *Eccho*? Say then you haue not indged a misse, for it is one of the lewdest fellows in this towne, a common Parasite and a seducer of youth.

Gnomatichus. Surely my harte did not greatly like him at the first sight, but since thinges done cannot be undone, I like well that you should (according to your owne deuise) provide in tyme befoze they waide deeper in such enterprises, and to speake mine opinion, you may doe well to send them into some Vniuersity, befoze they haue further acquaintance or haunt in such company, for whether

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it be lone, or last that hath infected them, there can be no
presenter remedie then to absent them from the things
which they desire, and therewithall I promise you (not to
flatter) they are already very sufficiently able for the
vniuersity, and the instructions which I haue given them,
may serue rather for percepts of their perfect duty to God
and man, then for any exercise of the liberall sciences,
wherein they are so well entred, and haue bene so throug-
hly traded, as there lacketh nothing but some quiet place
where they might proceede in Logike and such like.

Phylper. And we thinke we might better doe to en-
courage the Parkgrawe. What happen such means as we
shall make, may banish the harlot with her traine out of
the City, and may also punish the parasite for so enticing
the younge men.

Gromajour. I graunt you that all this maye be done
very well but then you are to consider, that the hartes of
younge men, are oftentimes so stout, that they can not abide
publiquely to heare of a faulte, the which (being priuately
and gently admonished) they woulde peraduenture wil-
lingly amend: and great difference there is betwene chil-
dren and younge men, for in childhode all punishment is
terrible, but in flourishing youth euery punishment may
not be used, but discretion must choose what kinde of
punishment wil most preuaile and best gayne reformation
in the mind of the offender. Wherfore myne advice
shoud be that you send them to some Vniuersitie, and as
neare as you can sooke to place them with such a Tutor
as may alwaies haue an eye to their exercises, and may
haue especiall care how they shall bestow their vacant
tymes. For idlenesse is the cause of many euils in youth,
whereas being occupied or exercised in any thing that is
vertuous or commendable, they shall not haue so great oc-
casion to thinke of vanities.

Phylcalbo. All that is true, but what Vniuersitie do you

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thinke meetest?

Gnomasticus. For mine otone opinion I like Downy very well: bothe for that it is weare, and from thence you maye allwayes within shoyte tyme be aduertised, and also be cause I do knowe very learned and saythfull men there, and here withall it is but a litle Townte, and the Winter sytie but lately erected, wherby the rate of euill hath be therto had least shope, and exercise hath bene (and is) the more streightly obserued.

Phylotas. And could you direct vs vnto any such saythfull Tuntoz, that we might be bolde to thinke our selues sure of their well doing: and that they should not be suffered to run at large about wanton toyes and lewdnes?

Gnomasticus. Truly I can tell you of two or thre which are both saythful and carefull of their charge, but to assure you in such sort as you require were verie hard to do. syther no Tuntoz can be such vigilant industrie, but that sometimes he may be deceived, neuer thelesse I knowe them to be carefull.

Phylotalus. Tell for my part I can be content to folow your aduise, & what thinke you neighbour *Phylotas.*

Phylotas. I do lykewise agree to as much as hath bene sayd.

Gnomasticus. Tell then marke yet a little further myn entent, I would thinke good that the yong men themselves should not knowe therof vntill the Forney were prepared and they redye to depart, and my meaning is this, in so doing you shall antecypate all occasions that they might haue to conferre with lewde company, who peraduenture would not spare to followe and accompany them wheresoeuer they go.

Phylotalus. Surelie that is well considered, and therfore neighbour. I pray you geue streight charge vnto your seruant least he do betwray our entent herein.

Phylotas. Witha do you heare not one word for your

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your life of that which we haue here commited together.

Fidus. Sir I trust you haue neuer hereto found me slacke to do that which I haue ben commaunded, nor rash to disclose any thing which I thought might displease you.

Phylotimus. Well I pray you let vs go together vnto my house, and there let vs mooue at large debate this matter.

Phylotas. Go we where best liketh you.

Actus tertij, Scena Sexta.

PHYLOMVSVS, PHYLOTIMVS,

Phylomusius.

Would God now that I could mete with *Phylotimus* that vnto him I might recount what I haue done in the theame which our Master gaue vs earwhile, for conference is comfortable vnto schollers, were it no more but to vse eache others aduise and opinion in such thinges as they shall undertake: and though in compiling of verses, all company is combersome, yet when the same are made and finished, then is it a singuler comfort to haue a companion with whom (as with thy selfe, (thou maist be bold to confer for iudgement. And behold wher *Phylotimus* commeth in good time.

Phylotimus. *Phylomusius* I haue finished the charge which our enscripter gaue vs in verse, & I would be glad to haue your opinion therein.

Phylomusius. Hee telles the tale that I should haue told.

Phylotimus. I pray you giue eare a while, and I will reade vnto you what I haue done therein.

Phylomusius. With right god will *Phylotimus*, reade them I pray you.

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Phylomusus. Giue eare then, but first I must thus much
declare vnto you. I haue no more but conueled in
to verse the verie briebe which our Master deliuered vs in
prose, adding neither dilatations, allegories; nor examples:
and thus it is.

Fear God alwaies whose might is most, & ioyn thy feare with loue
Since ouer all his woorthy woordes, his mercie standes aboue:
In him thou mayst likewise be bold, to put thy trust alwaie,
Since he is iust and promise keepes, his truth cannot decay.

Giue eare vnto his Ministers, which do his woode pprofesse,
Disdayne them not due reuerence, their place deserves no lesse,
And loue them eke with hartie loue, bicause they feede thee still,
With heauenly fode, wheron thy soule, his hungrie hart may fill.

Then next to God true honoz giue, to Gods anointed king,
For he is Gods lieutenant here, in enerie earthly thing:
his power comes from heauen aboue, the which thou must obey,
And loue him since he both protect, thy life in peace alway.

To Magistrates in their degrees, thou must like duties beare,
Loue, honoz, and obedience, since they betoken heare;
The maiestie and represent the king him selfe in place,
And beare his sword, & maintayn peace, and dame ech doubtfull case,

Be thankfull to the countrey soyle, wherein thou hast bene bred,
Defend it alwaies to the death, therefore thy life is led:
And take by all thy skill and powre, to do such deedes therby,
As may ther to some profit yeld, so shalt thou honoz win.

To elders for their boarie beares, thou shalt do reuerence,
And loue them since they counsell thee, in euery good pretence:
Defend them eke bicause they be, as fable (for their might)
As stout and strong in good aduice, against the flesh to fight.

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Thy father and thy mother both, with other parents mo,
Thou shalt in honoz still esteeme, for God commandeth so:
And loue them as they tendred thee, in cradle and in kind,
Releue their age (if it haue nede) for buety so both bind.

Thus shalt thou beare thy self alwaies, if þ wilt prosper wel
And from thy selfe if thou desire, all mischiefs to expell:
The kepe thy self both chaste & clea, in dea & eke in thought,
Embrace the god, & leaue þ bad, for thou art dearely bought.
Thou art the Temple of the Lord, which must be undefilde,
Spore dere to him the Temples are, which mortall mē do build.
And since he cast frō Temple once, which was but lime & stone
The biers and the sellers both, & had them thence be gon.
How much moze the wil be require, þ þ shalst kepe thy selfe
Both cleane & pure from felthy sin, much woys the worldly
Be holy the, & kepe thesewords, in mind both night & day (pelf
For so be sure that god himself, the flagring stappes wil say,

Finis quoth Philomusus.

Thus haue you now sene *Philomusus*, my simple skill in poe-
try, and I pray you tell me your opinion therein.

Philomusus. Surely *Phylatus*, I like your verses verie
well, for they are compendious: and to be playne with you,
I haue lykewise framed a verse or poeme vpon þ same mat-
ter, marie I haue some what moze dilated and enlarged eue-
rie point, but such as it is, I will likewise crane your opini-
on therein.

Phylatus. With right god will: I pray you reade them.

Philomusus.

The man that meanes, by grace him selfe to gude,
And so to lyue, as God may least offende:
These lessons learne, and let them neuer slide,
From out his mynde, what euer he pretende.

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God. Since God is greate, and so omnipotent,
as nothing can withstand his mighty powre,
he must be fearde, least if his wrath be bent:
we perishe all, and wither lyke a flowre.

Loue. Yet with such feare, we must him loue lyke wise,
Synce he hath store, of mercyes in his hand:
And moze delights, that sinners shuld aryse,
then still to fall, and neuer moze to stand.

Trust. In him also, we maye be bolde to trust,
In him we may, put all our confidence:
For he is true, and of his promise iust,
He neuer fayles, the yeth of his pretence.

Minister. His ministers, and such as prech his word,
Because they be, from him (to teach vs) sent:

Audiēce. We shuld to them, glue eare with one accord,
And learne their loze, which leads vs to repent.

Reuerēce All reuerence, to them shalbe but due,
As well because, their office so requires:
As there with all, because there doth ensue,
A iust rewarde, to humble memmes desires.

Loue. And loue them eke, with fast and faithfull loue,
Because they feed, thy soule with heauenlie bread:
Which cannot moude, nor from thy mouth remoue,
Till thou haue, thy fill there on yfed.

King. Next God the king, doth challeng second place,
And him we must, both honoz and obay:

Obediēce Because he hath, (from God aboue) his grace,
Honor. And is vicary, on earth to beare the sway.

Gouernment.

Yet as with hart, we shall him homely yeld,
And must obey, what he commaundes with feares
So loue him eke, because he is our shield,
And doth protect, our life in quiet here.

Loue.

Like duties do, to Magistrates belong,
Because they beare, the sworde, and represent
The king him selfe, & righten euerie thing,
And maintaine peace, with all their whols intent.

Magi-
strates.
Obediēce
Honor.
Loue.

Unto the soyle, wherein we sossed were,
We must alwaies, be thankesful children bound;
And in defence thereof, we must not feare,
To besture life, as we by birth be bound.

Country.
Thanke-
fulnes.
Defence.

For to that ende, our life to vs was lent,
And therewith all, we ought the same t' aduance,
And do such deedes, as may be pertinent.
To profit it, and eke our selues enhance.

Profit.

The sinner heares, of Elders enery where,
Clayme reuerence, as due thereto by right:
Their graue aduise, and precepts which we leare,
Doth challeng loue, the same for to requit.

Elders.
Reuerēce
Loue.
Defence.

Their weake estate, when force is gon and past,
Doth craue defence, of such as yet be strong:
Since they defend, the force of fortune's blast,
From weakest wyttis, which harken to their song.

The parents they, which brought vs by in youth,
Must honord be, since God commaundeth so:
And sence therby, a gracious gyste enlieth,
Euen longe to lye, in earth whereon we go.

Parentes.
Honor.

The Glasse of

Loue.

They ought lykewise, our hartie loues to haue,
As they loued vs, in trades when we laye:
And b'ake their sleepes, our sely lyfe to saue,
When of our selues, we had no kind of stay.

Reliefe.

And if they néede, in age when strength is gone,
We ought relæue, the same with all our powre:
We should be greued, when as wee heare them grone,
And wayle their wantes, and helpe them eueris holwe.

Our selfe

And he that thus, can well direct his wayes,
And keepe himselfe, in chaste and holy life:
Shall please the Lord, & shall prolong his daies,
In quiet state, protected still from strife.

Gods

Temple.

We holie thus, and line in god accord,
Since men one earth, are Temples to the Lord

Thus may you see *Phylotimus*, that one selfe same thing may
be handled sundrie wayes, and now I pray you tell me your
opinion, as I haue told you mine.

Phylotimus, Surely *Phylomusus* your verses do please mee
much better then mine owne, and verie glad I am that wee
haue eche of vs so well accomplished our dueties, nothing
doubting but that our instructer will also like the same ac-
cordingly: & now if you thinke good, let vs go in and present
the same, when soeuer he shall thinke good to demaund it.

Phylomusus, With right god will, go you on & I wil follow.

The third Chorus.

The Shed is great, and greater then the shov,

Which comes to be, betwene the good and bad:
For euen as weeds, which fall by flowers do growe,
(Although they be with comely colours clad)
Yet are they found, but seldome swete of smell,
So vices brag, but vertue beares the Bell.

The

Gouernment.

The praucing fæde, can ſeldome hold his fiefh,
The hottest greyhound leaues the courſe at length:
The fineſt Silkes, do ſeld continue freſhe,
The fatteſt men, may ſayle ſometymes of ſtrength:
Such deepe deceiptes, in faire pretence are founde,
That vices lurke, where vertue ſeemes t' abound.

A Spaniſh tricke, it hath ben counted oft,
To ſeeme a thing, yet not deſire to be:
Like humble bees, which fly all dayes aloft,
And taſt the flowers, that faireſt are to ſee:
But yet at euen, when all thinges go to reſt,
A ſoule colwe ſharde, ſhall then content them beſt.

Well yet ſuch bees, bycauſe they make great noiſe,
And are withall, of ſundry pleaſaunt beewes:
Wee moſt eſteemd, alwayes by common voyce,
And honourd moze, then Bees of better ſweetes:
So men likewiſe, which beare the brayeſt ſhoute,
Are held for beſt, and crowched to full loue.

But vertue ſhe, which dwelles in ſecret thought,
Makes good the ſeede, what euer be the ſmell:
Though outward gloſe, ſometimes do ſeeme but nought,
Yet inward ſuffe, (of vertue) doth excell:
For like a ſtone, moſt worthy to eſteeme,
It loues to be, much better then to ſeeme.

Phylantus here, and *Phyloſarchus* eke,
Did ſeeme at firſt, moze forwarde then the reſt:
But come to proſe, and nowe they be to ſicke,
Their brethren now, perſourme their duty beſt:
Thus good from badde, appeares as day from night,
That one takes paine, that other loues delight.

Finis, Actus Tertij.

Hij.

Actus

The Glasse of
Actus quarti, Scæna prima.

PHYLOPAES, PHYLOCALVS, GNOMATICVS.

Phylopaes,



Hane for my parte set al thinges in readynesse for my Sonnes departure, and if my neighbour hane done the lyke, they shall departe immediatly: but behold where he cometh, how now sir? What hane you done or dispatched?

Phylocalus, Al thinges necessary for my Sonnes are in readynesse, and you, what hane you done?

Phylopaes. Doubt you not of my diligence, I am ready were it within this houre, but I would be glad to talke with Maister *Gnomaticus*, as well to vse his aduise, as also to hane his letters of commendation vnto some faithfull Tutor at the Vniuersity: and loke where he cometh in haste.

Gnomaticus. Gentlemen I hane founde you both in good houre, and I would wish you to dispatch the younge men your sonnes with all conuenient speede, for the thing which you suspected is doubtlesse too true.

Phylocalus. And how knowe you?

Gnomaticus. I will tell you sir, eare while as sone as I departed from you, I examined the al concerning a taske which I had giuen them, and that was to put in verse a brieue memoriall of the chiefe poyntes wherein I did instruct them, and I found that *Phylomusus* and *Phylotimus* (whom I thought not so quicke of capacity as the other) had done the same very well: on that other side, I founde *Phylantus* and *Phylesarchus* to hane done there in nothing
at

Gouernment.

at all, and marueyling at their straunge and vnaccustomed slackenelle, I searched them vppon such suspicion as I had conceyued, and founde that *Phylosarchus* had spent the time in wytyng of louing sonets, and *Phylastus* had also made verses in praise of Spargiall feates and polytries.

Phylocalus. O God, and haue you not punished them accordingly?

Gnomatichus. As for that sir be you contented, there is time for all thinges, and presently in my iudgement you could deuise no punishment which would so much graue them as to departe from this Citie, hereafter I doubt not but to deuise the meanes that both they shalbe rebuked as appertaineth (though they be out of my handes) and the causers of these mischieues may also chauce to heare thereof when they thinke it quite forgotten, but at this point we will hold no longer discourse therein, onely prepare for your honours departure to the Vniuersity.

Phylopar. The chiefe thing whereupon we stay, hath bene both to vse your aduise, and to desire you that you will take paines to wyte your letters vnto some faithful Tutor there, who may both rebuke them for that which is past, and haue care to gouerne them better in tyme to come.

Gnomatichus. Mine aduise you haue heard already, and touching the letters which you require, they are in manner ready, for I had so determined before you required me, and now if it please you to walke vnto my lodging, we will from thence dispatch them before they heare any further newes of the matter.

Phylocalus. Go we with god will.

Actus quarti, Scæna secunda.

The Glasse of

ECCHO alone.

It is a wonderous matter to see the force of loue, saving your reuerence. I dare say the Lady *Lamia* since she saw this yong gentleman, could neuer sleepe vntill her eyes were shut, and therewithall she taketh such thought, that as soone as euer she is laid she falleth on snoozing: and God knoweth, her cheekes are become as leane as a pestill of poppe, and her face as pale as a carnation gilliflowre. I praye, what meaneth shee? Will she cast alway her selfe on this fashion for his sake? She beareth but euill in remembrance the good documents of that vertuous olde Lady her Aunte. I warrant you it would be long before that *Messalina* would dye for loue. Tush tush shall I tell you? It is folly to stand meditating of these matters, euery man for him selfe and I for one, these yonkers shall pay for the rest, and *Eccho* by your leave will take part of the cost, but behold where cometh doughty *Dicke*: How now *Richard* what newes? *Dicke* *Drom* cometh in,

Actus quartus, Scena tertia.

DICKE, DROM, ECCHO.

What newes: *Mary Phylsarchus* hath sent a fat breest of beale, a capon, a dosen of pigeons, a couple of rabbits, and a sroupe of wine vnto the lady *Pandarinus* house, and promisseth to be there at supper to talke moze of the matter which you wot of.

Eccho. And hath he sent no moze?

Dicke. Why is not that well for a sotenman? By our lady sir, it doth me good to thinke what cheare I wil make with the leauinges, and twotte you what? Be you sure hee shall lacke no cleane trenchers, for as soone as he hath laide

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a good morsell befoze him, *Dicke* wilbe at an inche with a cleane plate to proffer him.

Eccho. Well said *Dicke*, and I troto that I will skinke in his cuppes as fast on the other side, but heare me *Dicke*, as for these matters neyther of vs both will be to seke, but there are other thinges to be remembred which are of moze weighty consideration.

Dicke. And what I pray thee

Eccho. Sparie thou must marke whensoever he casteth a glaunce at the Lady *Lamia*, and round him in the eare, saying: beware sir how you look, least her Aunt espie you. And again, if he speake a word wherein he seemeth himself to take pleasure, extoll him streight with praise, and say that *Brabant* hath to seue such blades as hee. A yett with some to whet *Lamia* forward, as though she shewd not surtelle enough. These and a thousand such other knackes must be deuysed and practised, to make him come off, and whatsoeuer he gueth thee let vs share betwene vs, for I promise thee *Dicke* by the faith of a true *Burgondian*, I will be as true to thee as thy coate is to thy backe.

Dicke. By the masse *Eccho*, and that is true enough, for it hath cleft so long to my shoulders, that a louse can not well clyme the clyffes thereof without a pitchfork in her hand. But I trust maister *Philosarchus* fies will be sufficient to set both thee and me a floate, and make vs as hyaue as the best.

Eccho. Easie, as for that matter, if he do not another shall hee were wyse enough that would leane altogether vnto one bough in these dayes, no no *Dicke*, be ruled by *Eccho*, and I warrant thee we two will lye howe soeuer the world swagge, haile thou not often heard, that change of pasture maketh fatte calues?

Dicke. Ha ha ha, by God and well sayde, but who cometh yonder?

Eccho. Ha; mary it is the olde *Phylotas* and his neighbour

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both *Phylocalus*, what is the matter trow we let vs stand
aside and heare their talke a while, *Phyllosarchus* and *Phylotimus*
Dyke. Best of all, stand close.

Actus quarti, Scena quarta.

PHYLOPAES, PHYLOCALVS, PHYLAVTVS, PHY-
LOMVSVS, PHYLOSARCVS, PHYLOTIMVS, GNO-
MATIGVS, AMBIDEXTER.

Phylopes.

SINCE tyme is the greatest treasure which God lendeth
vs, and yet he doth but lend vs the same. to the end that
we should well employe it, it shalbe therefore the bounden
duty of every man so to bestowe the same, as may re-
turne to most commodity and profite. And since your en-
structor here doth commend you towardnes much more,
(I feare) then you deserue, it seemeth that we should haue
lost time in longer deteyning you from the Vniuersity, &
therefore we haue prepared (as you sa) to send you thither,
trusting that you will there vse such diligence, as may be
to the profit of your Countrey and for your own aduance-
mentes. The which to perfourme, I beseech the Father of
Heauen that he will alwayes giue you the spirit of wise-
dome, and powze his grace vpon you continually.

Phylantus. Sir it shall become vs to obey whatsoeuer
you commaunde, although in very deed the sodaine of our
departure seemeth somewhat straunge vnto me, but it be-
commeth me not to be enquisitiue thereof, and in deed for
mine owne part, there is nothing which could better con-
sent me then to go vnto the Vniuersity.

Phyllosarchus. *Phyllosarchus*, you and your Brother shall
also accompany my neightbours Sonnes here to Dorset,
for

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foz since you haue hitherto bene brought by together, I thinke not miſte now to parte you. Wherefoze I charge you that you ſo behaue your ſelf, as I may alwayes beare that you be diligent and ſtudious, ſince that is the meane to bring you vnto eſtimation.

Phylaſarchus. As touching my diligence, I truſt that I haue neuer yet bene behinde any of my companions, but this ſodaine of our departure ſeemeth to procede of ſome alteration in your minde, the which I haue not deſerued. It had bene a ſmal matter to haue had three or foure daies reſpite and leaſure to prepare our ſelues, and to haue bid- den our friends farewell, I thinke no mens children are thus ſet out.

Phylcalus. As foz your preparation, all things are made ready foz you, and your friends ſhalbe gladder to ſee your retourne home again learned, then they would haue bene penſiue to departe with you.

Quintilianus. O ye welbeloued, ſince it pleaſeth your pa- rentes thus to diſpoſe your iourney, I cannot otherwiſe doe but commend you to the tuition of almighty GOD, whom I beſeech wiſe and true to guide you by his grace, and I exhort you foz Gods ſake, that you beare well in minde the preceptes which I haue giuen you, aſſuring my ſelfe that ruling your actions by that meaſure, you ſhalbe acceptable to GOD, pleaſing to the world, profitable to your ſelues, and comfortable to your parentes.

Phylomusus, and Phylotimus. Sir it is no ſmall grieſe vnto vs to depart from ſuch a louing inſtructor, but ſince it becommeth vs to obey our parentes, we content not contrary to their commaundementes, hoping by Gods grace ſo to employ our tyme, and ſo to continue in the tracke which you haue trodden vnto vs, that you ſhall alwayes commend our diligence and good will.

Phylcalus. Sir ha? are the wagons ready? And is their cartiage therein placed with all things conuenient?

The Glasse of

Ambidexter. Yea sir all things are dispatched.

Phylocalus. When go your wayes with them, and the Father of Heauen be their guide and yours now & euer.

Gnomasticus. Fellow mine, you must deliuer me this letter when you come to *Domey* according to the superscription thereof.

Ambidexter. It shalbe done sir God willing.

The youngmen kneele down.

Phylotas. The God of peace vouchsafe to bless you now and euer.

Phylocalus. And giue you grace to become his faithfull seruantes. Amen.

Gnomasticus. My well beloued, I beseech the Deuoutly Father to graunt you a prosperous iourney, and well to bestowe your time now & euer.

Phylantus, Phylomusus, Phylsarchus, Phylotimus and Fidus departe.

Did you not perceiue that onely the two elder sained to grudge and repugne: it is a meruelouse matter, they two are of an excellent capacitie, and able to beare away (in manner) moze then can be layd to their charge, but an old saying hath bene *Chi troia abraucia niente tiene*. Well now, it shal not be amisse if we consult of our affayres here at home, for as for them take you no doubt, they shal vnderstand at *Domey*, wherefoze they were sent so fone from *Antwerpe*, & because in all things *Secresse* is a great furderaunce, it shalbe best that we draw our selues apart into one of your houses, where we may moze commodiously confer vpon that which is to be done here.

Phylocalus. I like your counsell well, & when it pleaseth you let vs go to my house.

Phylotas. With good will, I will accompanie you.

They depart.

Actus

Gouernement.

Actus quarti, Scena quinta.

ECCHO and DYCK DROOM.

Eccho.

Felloe *Ryckard*, howe like you this geare?

Dyck, Marie friend *Eccho*, I lykeit but a little.

Eccho. And whye I pray you?

Dyck. Whye quoth you? Marie because I am sorie that
such a swete morsell is plucked out of my mouth.

Eccho. And I am glad that I shal fede my fill on such
a swete morsell, for since there is now no remedie, but
these yowkers muste needs bee gone, God bee with
them. *Dyck* and *Eccho*, with the Ladies it will ease & winke
as frillie for their sake, as if they were here present, and
beare me *Dyck*, if they had bene here, wee should haue
bene sayne to wayte on the table, and to bee conten-
ted with their leanings after supper, whereas now we
wilbe so bold as to sit downe with the rest, since we be (as
thou well knowest) of howholde with that god gen-
tlewoman, and by our Ladye. I was neuer so deintely
brought up but I could eat a hote Capon, as well and as
sauply as a cold messe of porage, speciallie where the
bread & drinke is good.

Dyck. All this I confesse also to be good & sound doctrine,
but yet it graueth me to thinke that wee haue lost so good
custumiers which might haue continued such banquetts of-
ten times.

Eccho. With *Dyck* hold thy peace, if we haue not them,
we shall haue others as good as they, thou mayst bee sure
that as long as *Leone* continueth deuotifull, she shall ne-
uer be without *Sutons*, and when the *Crowes* face groweth

The Glasse of

sweth vnder her eye, why then no more adoe but enswinate thy selfe with such another. Pea and in the meane time also, it shoulde be no bad counsell, if a man had foure or fve such hauntes in stoze, that euermoze when one house is on swceping, another spete may cry treako at the fire: stoze is no stoze as the pzouer be saith, and now adayes the bzoker which hath but one bargaine in hand, may chaunce to weare a thzed bare coate.

Dick Sayst thou so *Eccho*? and I promise thee I had such a telling to this young man, that I was partly in mynd to haue followed him to *Doings*.
Eccho. *Do* *Doings* may get me further from *Antwerp*, then I may see the smoke of the chymnies, and they haue god lucke. *Do* *Doings* is a pelting to wne packed full of pooze shollers, who thinke a payze of cast-holten a greates reward, but *Antwerp* for my money. I tell ye truth, there are not many tolnes in *Europe* that main- teyne more tolls, then *Antwerp*, but behold where the Markgrane and his officers come. I wilbe gone, I like not the smell of them.

Dick. By the masse neither I, they are going to cast off some blabound to sake a bagabond or some like chaff, and let them hunt tell they hartes ake, so I be gone: out of their sight first.

They run a file.

Actus quartus, Scena sexta.

SEVERVS the MARKGRAVE, with the officers.

Much is the mind of man deceiued, which thinketh that rulers & officers haue the meriest lues, for although it seeme vnto some men a sweete thing to commaunde, yet whosoener copareth the burde of such rates as are imposed vnto

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vnto his office, vnto the lightnes of the pleasure which cometh by committment, he shal find, that which greater is the paynt of that one, then the profit of that other. For what pleasure reboundeth vnto an honest minde, to pronounce sentence of death vpon an offender? what profit ariseth by punishing of malefactor: but on that other side, what grieve wanteth where a quiet mynde is encompassed with gouernment? what holwe of the day is exempt from toyle? in the morning the prease of Duties at the chamber doze to breake the sweetest sleepe, the rest of the forenone is litle enough for the ordinarie howres of courtes and deuyng of contentions, at dinner you shall hardly dysgest your meate without some sauce of complaints or informations, wherein lykewyse the rest of the day must be occupied: and the night sufficeth not to discharge what pollicie constitutions are needful to be deuised or renewed, so to meete with the dayly practises and inuentiones of liuere perlonas: So that in fine thine office will neither suffer thee to sleepe, nor yeld thee contentment when thou art awake, neither geue thee leaue to eate in quiet, nor permit thee to sleepe thine owne profite when thou art fasting. I set a liue to declare what trade of other priuat gagnes a man must omit when he is in authorite: but well sayd the phylosopher, which concluded that we are not borne onely for our selues, but parte our conuey also doth chalenge. Well goodfellowes, one of you shal go to Saincte Spighells, and there at a howse with a red latyce you shall finde an old baide called *Pandarus*, and a yong dayrell called *Lamia*, take them both and carie them to the coupe, geuing charge that they be safely kept untill my further dyrection be known, and another of you shall seek out *Eccho* the parasite, al men know him wel enough, take him and bring him to mee.

He departeth, as the Scholemaster cometh in.

The Glasse of 100

Actus quarti, Scæna septima.

GNOMATICVS, NVNTIVS.

Gnomaticus.

If none other thing were required in a faythfull enserued
to; but onely that he should teach his schollers grammar
or such other sciences, then with lesser trauaile might wee
attayne vnto perfection, sythens Grammar and all the li-
beral sciences are by traditions left vnto vs in such sort,
that without any greate difficultie the doubt thereof may
be resolved: but the Schoole Master which careth for none
other thing but onely to make his schollers lerned, may in
some respect be compared to the horsecourser, which onelie
careth to feede his horse fat, and neuer delighteth to ryde
him, manage him, or make him handsome: and when such
palsyes come to iourneyng, they are comonly so prouan-
der proude, that they prauince at the first exceedingly,
but being put to a long iourney or service, they melt their
owne greace and are not able to endure trauaile. Euen so
the mindes of yong men, being onely trained in knowledge
of artes, and neuer perswaded in points of moral reforma-
tion, become often times so proude & so headie, that they
are caried rather away with a vaine imagination of their
owne excellency, then settled in the resolutions which might
promote them vnto dignitie: and wandring so in a vayne
glozious oppinion of their owne wit, they do (as it were)
founder and cast them selues in their owne halter. Such haue
famous philosophers bin in time past, who haue so far gone
on pilgrimage in their owne perishe conceits, that they haue
not shamed, by a vaine shew of learning to defend such pro-
positions, as seme most ridiculous & estranged from rea-
son.

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fort. *Anaxagoras* desired that snow was black and yet was
 accounted a philosopher of greate granitie & iudgement.
Pherecydes prognosticated ϕ an earthquake was at hand,
 because he saw the water drawen out of a fountayne, and
 yet was he the Master of *Pythagoras*, & accounted a pro-
 found philosopher. *Protagoras*, also affirmed that m^e might
 well affirme all that to bee true, which vnto them se-
 med true. And infinite others might bee rehearsed, whose
 opinionate indigementes did eclipse the rest of their comen-
 dable capacitie: whereupon also hath sprung the damna-
 ble opini^on of *Athenes*. For the mind of man is so heaue-
 lie a thing and of such rare excellencie, that it alwaies wo-
 keth and can not be idle. And if with the quicknes of con-
 cept it be tempred by a modest moderation, to haue re-
 gard vnto vertue, and morallitie, then proueth it both goodly
 & goodly: wheras if it run on hedlong, only led by natural con-
 siderations of causes, it may proue admirable for some pas-
 sing qualitie, but it seldome is siene commendable as al-
 lowed for perfection. The consideration wherof hath oft^e
 moued me rather to instruct youth by a prescribed order
 out of gods owne word, the to nuzzle the euer deapely in phi-
 losophicall opinions. And yet is the mind of young men
 so prone and prompt to vanitie & delight, that all proueth
 not as I would haue it. For example behold my late schol-
 lers, who forgetting their duetie and neglecting my pre-
 cepts, are fallen into the snares which I least of al mistrus-
 ted: But surely to confesse a trueth, I iudge that it rather
 proceeded by the entisements of others, then by their owne
 default. Oh how perillous is leude company vnto young
 men: Well, I haue deuised yet a meane wherby both the
 Parasites here may bee punished, and the youngmen may
 also be rebuked at *Damay*. In such sort, that their sodain se-
 peration may preuent all meanes to escape it, and yet that
 one being ignorant of that others punishment, shall neuer
 grudge or snuffe at the same. And *Phylotes* with his neigh-

The Glasse of

bour *Phylolalus* promised me care while to put my deuise in execution, I long to heare what may be done therein, for still I feare me least the crafty Parasite should get knowledge thereof, and so both escape himself and further infect some other with newe deuises. But who is this that cometh hère in such haste?

Nuntius. Good lord what a world is this? Justice quoth he: mary this is Justice in deed of the new fashon.

Gnomaticus. And what Justice good fellow I pray thee.

Nuntius. Saye none at all Sir, but rather open lozonge, an honest old gentlewoman with her kinswooman are commaunded to the coupe, onely because they suffered an honest youngman (and Sonne to a welthy Burgher) to suppe with them yesternight, and a good fellowe which is well knowen here in the City, and hath dwelt here these seven yeares past, is also cast in prison bicause he serued them at supper, I haue seldome heard of such rigoz vsed, especially since they proffer god sureties to bee alwayes forth comming vntill their behauiour be tryed.

Gnomaticus. Well good fellow speake reuerently of the Magistrates, peraduenture there was some further matter therein then thou art aware of, but when was it done?

Nuntius. Euen now sir, I doe but come from thence.

Gnomaticus. This geare hath bene polittiquely vsed, and I will go see how it is come to passe, for these are euen those lewd companions which seduced my schollers. God fellow grauncy for thy tydings.

Nuntius. Why? Do they like him so well? I holde a grote the parties are not halfe so well pleased therewith, but I wil go further vntil I may declare them vnto some pitifull minde, which moued with compassion, may speak vnto the Parkgrauie in their behalfe.

Finis Actus Quarti

The

Gouernment.

The fourth Chorus.

The toiling man which tills, his ground with greatest paine,
Hath not alway such crops thereon, as yeeld him greatest gain.
For he the fairest house, which laies thereon most cost,
Since many chips of chance may fall, to proue such labours lost.
In vaine men build their fortres, with stone with lyme and sand.
Unlesse the same be founded first, with Gods owne mighty hand.
Though *Paul* himself did plant, whose trauelles did not cease,
And then *Apollo* watred eake, yet God did giue encrease:
The grace of God it is, whereon god gyftes must growe,
And lacke of God his grace it is, which makes them lye full lowe.
How often hane bene sene, both watch and ward well kept,
And yet into the strongest holdes, hath treason lightly lept?
The hardiest hen that is, the puttocke oft beguiles,
Such wolues do walke in wethers selles, y^e Lambes mistrust no
The for can preach sometimes, but then betwae the geese. (wiles.
For seldome failes a thauilly hand, but that it takes a flie.
The deuill hath many men, to gather in his rentes,
And euery man hath sundrie meanes, to bring vs to their bents.
Some pusse vs vp with pride, and some set men aloft,
Whereby the most by princely pompe, forget themselves full oft.
Some giue vs wo:ldly god, and some giue beauties grace,
That one breeds care, y^e other lust, which train vs to their trace.
In fine and to conclude, what minde of man desires,
That same the deuill can set to sale, which stil maintains his fires
Beholde *Gnomatius*, which learnedly had taught:
His schollers here such god preceptes, as were with wisdom
And therewithall did care, to see them spend their time, fraught:
In exercise that might be god, and cleane denoide of crime.
But then behold selfe loue, and sparkes of filthy lust,
Which made them streight despise his wordes, & cast th^e down in
And now behold he cares, to cure it if he might, (dust.
But all too late the water comes, when house is burned quite.
Wherefore who list to learne: *Obsta principijs.*
Since vertue seldome can p^{er}uaile, where vice so rooted is.

Finis Chori & Actus quarti.

The Glasse of

Actus quinti, Scena prima.

DICKE DROOM alone.

NAY if you play such play fare well altogether, of all weapons I can not abyde these silver daggers, I, with a mace quoth you: I will not stand one blowe with a mace, they haue caught my fellowe *Eccho*, but I promise them they shall haue good lucke if they catch me, you will say that I ought not so to leaue *Eccho* in the bypers, in deed we were sworne byethzen, but what for that? I know not now how I was abused when I toke that oth, but surely as I am now abused my Brother shall daunce alone in prison, it is no biding heere for me, but to be plaine I will trudge after these yonkers to *Domy*, and trye howe the ale tasteth in those Coastres, for I like not the drinke in *Antwerpe*, now a dayes it is vengeable bitter, this was a supper in deed, no marnel though *Eccho* and I were so glad of it, but we triumphed befoze the victory, for whiles we were preparing the banquet, came in an officer and laide hold of the women and *Eccho* all at once: that saue I, and to go. Whether nowe sirha quod one of the sargeantes to me? To buy olives for my Mistres quod I. The knaue catchpole replied nothing but laughed, as who should say, the Supper might be eaten without cause well enough, but how madde am I to stand prating here so long? I will be gone, to *Domy*, to *Domy*, on mine honestie beheld wher the old men come, I meane the fathers of these yonkers, adue my maisters, and say you sawe not me,

Actus

Gouernment.

Actus quinti, Scena secunda.

PHYLOPAES, PHYLOCALVS, NVN-
TIVS, FIDVS.

Euen now neighbour *Phylocalus* I finde what it is to be a father, a father: *Phy* a carefull father, for I must confesse vnto you, that since the departure of my *Sonnes* I haue found no quiet in my thoughtes: one while I seme to doubt least they haue ben distressed by the way, another while I seme to doubt least they be estranges entised vnto vanities by erill company, and how much the more I thinke hereon, so much the more I am perplexed with doubt. God for his mercy send vs comfortable newes, to recomfort my sorrowfull and doubtfull harte.

Phylocalus. Truly neighbour, and I am not altogether free from such imaginations, but whiles I recomfort my selfe by the hope which I haue in those letters that *maister Gnomatius* did wryte, I am straight wayes tormented againe with another doute, the which is such, that I may be ashamed to utter it considering mine owne folly.

Phylopes. O neighbour keepe nothing from me for Gods sake.

Phylocalus. I will tell you then, I condemne my selfe of exceeding folly, in that I haue committed the carriage of those letters to my seruant *Ambilexer*, whose double-ness I haue often tryed, and therefore my simplicity was the greater: and because he is not (long sithens) returned, my minde conceyueth some doubt of his fidelitty.

Phylopes. Truly and not without cause, for he might haue returned long sithens. What a dolte was I that I sent not *Fidus* (here) with them also? Surely *Phylocalus* my mynde giueth me that he hath abused vs.

Kiii.

Nun-

The Glasse of

Nuntius. Letters, letters, letters.

Phylocalus. What cryeth this good fellow?

Nuntius. Letters from Doway, letters from Doway. Hey

Phylopes. Hary this seemeth to be some Carier which commeth from Doway. Commeth thou from Doway good fellow?

Nuntius. Yea sir doubtlesse.

Phylopes. And what letters hast thou?

Nuntius. Say that can not I tell, there are to many strange names for me to remeber, but here is my register, and so may you knowe better then I what letters I haue in my packe.

Phylopes. Is that the fashion to write in a role & note of their names to whom thy letters are directed?

Nuntius. Yea Sir that is a custome which I and such ignorant fellows must vse, for I cannot read my selfe, & to shew all my letters were folly, but I do alwaies beare such a role in my hand, wherein are written the names of those vnto whom my letters (for that tyme) are directed, & then when I shew it, euery man can soone tell whether I be for him or not.

Phylocalus. A good order surely, and I pray thee let vs see thy role of names.

Nuntius. Here it is Sir.

Phylocalus. To begin with all here is a letter for you neighbour, I trust I shall also finde another for my selfe.

Phylopes. Oh how this comforteth my hart, this letter commeth from my younger Sonne, I will heake it vp.

He goeth a side with it.

Phylocalus. Lo now I haue lyketwise found one that is directed to me, & it is also orthographie of my Sonne *Phylotimus*, let vs see what it conteyneth in Gods name.

He readeth also.

Nuntius.

Gouernment.

Nuntius. Who shall pay me for the bringing of them?

Fidus. Stay a while good fellowe, thy paines shalbe considered well I warrant thee.

Nuntius. Yea but I may not long tary, for I must go about and deliuer the rest of these letters this night.

Fidus. All that maist thou doe well enough, they will not be long before they haue done, but I pray thee tell me, dost thou not knowe my Maisters Sonnes?

Nuntius. What should I cal them by their names?

Fidus. The eldest is named *Phylantus*, and the younger called *Phylomusus*.

Nuntius. I thinke I knowe maister *Flantus*, a tall yong gentleman, small in the middle, is he not?

Fidus. Yes surely he is but slender.

Nuntius. Mary and I sawe him in deed at *Down*, braue (by the masse) and lusty, there was another gaye yong gentleman in his company, and a seruing man, wolte you knowe olde *Ambidexter* the best fellowe in all *Antwerpe*, I promise you they are mery and well.

Phylopus. What newes neighbour?

Phylocalus. Good and badde.

Phylopus. Euen so haue I in my letter, hold good fellowe ther is a reward for bringing of these letters, & gramercy.

Nuntius. I thanke you sir, I retourne to *Down* wylth in these two dayes, and if it please you to commaund me any thing thither I will repayze to your house.

Phylopus. I pray thee do, for peraduenture I toll wyte by thee.

Nuntius exit.

O God neighbour, howe unhappie were wee to send your lewd seruant *Ambidexter* with our Sonnes? My Sonne wyteth vnto me that his brother *Phylantus* & your Sonne *Phylosarchus* are soldome from the *Bozdelles* or *Taverns*, and that *Ambidexter* is their companion, and meaneth to tary there with them and so retourn no more.

Phylocalus. My Sonne wyteth so in effect, but he sa-

The Glasse of

meth to dout least they prepare themselves to abandon the Vniuersity, and to go gadding about the world a little, for he writeth that they stay on hope that *Eccho* & certaine other of his companions will shortly be with them, otherwise they had bene gone long sithens. Of himselfe I haue good newes, for he writeth vnto me that the *Vallegrau* hath written vnto the chauncellour of the vniuersity for a secretary, and that he standeth in election.

Phylapas. And my *Donne Phylomusus* is entered into the ministrie, and hath preached in the Vniuersity, and meaneth shortly to go vnto *Genena*, such comfort we haue yet vnto our calamity. But as euery mischief is most easily cured and redressed in the beginning, so if you will followe my counsell, we will immediately dispatch *Fidus* vnto them, who shall both apprehend *Ambidexter* and cause him to be punished, and shall also staye our two wandring *Donnes* and bring them home vnto vs.

Phylocalus. I like your counsell well, and for the love of God let it be put in execution immediately, for in such cases nothing is so requisite as expedition.

Phylapas. Holde *Fidus* take these twenty crownes, and get thy way with all speede possible, take post horses from place to place, and if they should chauce to be gone from *Damay* befoze thou come, yet followe them, and neuer cease vntill thou haue founde them, and bring them home vnto vs.

Phylocalus. *Fidus* spare for no cost, and holde that there are twenty crownes moze if neede require.

Fidus. Well Sir you shall see that no diligence shall want in me to recouer them. Will it please you to commaund me any other seruice?

Phylapas. No, but God send thee god successe.

Fidus departeth.

In the meane time neighbour let vs go see what is done for the staying of *Eccho*, that we may yet prevent all mischance

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chiefe as much as in vs lyeth.

Phylocalus. I like you well, your witte is very good vpon a sobaine, but beholde where maister *Gnomaticus* cometh, by him we shall partly vnderstand what is done.

Actus quinti, Scæna tertia.

GNOMATICVS, PHYLOPAES, PHYLOCALVS.

Gnomaticus.

Gentlemen, I haue sought you round about the Town, this geare is in maner dispatched, *Eccho* is apprehended with his traine and all.

Phylopaes. Wel, that is some comfort yet to our heauy hartes.

Gnomaticus. Why haue you any cause of heauinesse? Tell me I pray you Sir, what meane you to stand thus amazed?

Phylocalus. My neighbour and I haue receiued newes which are both sorrowful and comfortable. Our two elder Sonnes (by the lewde assistance of my seruant whom I sent with them) do bestowe their time very wantonly in *Downy*, and do determine (as I saith) to be gone from thence very shortly.

Gnomaticus. To be gon: whether in Gods name?

Phylocalus. Say that hee knoweth, to sake aduentures abrode in the world by all lykelyhode, and they say but for the coming of *Eccho* and his companions.

Gnomaticus. Wel as for their coming thanked be god it is prevented & el enough, but I pray you Sir tell me how know you this to be certeynly so?

Phylocalus. Why we haue receiued letters from our other two Sonnes, holde you here is mine, you may read it.

He deliuereth him the letter.

A. I.

Acto

The Glasse of

How now neighbour: what thuse you: your wittes were
god) (erewhile) vpon the sodayne, plucke vp your spirits,
you shall see by Gods grace *Fidus* will bying vs good
newes.

Phylotas. Oh neighbour I am not able to expresse
the sorowes which my heart conceiveth, alas the goods of
the worlde (although they be gotten with great trauaile,
and kept with great care) yet the losse of them doth neuer
torment a wise man: since the same deuice or braynes that
coule contriue the gathering of them, is able againe to
renew the like: but the misgouernment of a mans chilozen,
or to se them cast away by lacke of grace or for lacke of
vigilant foresight, that onely is vnto the worst mynde an
vnnedicinable wounde. Oh that my harte is not able to
beare nor to abide the furious assaults of this misfoz-
tune.

He saith,

Phylotalus. What man stand by and take a mans
harte vnto you.

Gnomatikus. What Sir for the loue of God do not
take the matter thus heauily, by his grace you shall haue
no such cause, your neighbour here hath cause of comfort:
for I perceiue that his Sonne hath so well spent his time,
and so well profited at his booke, that he standeth in elec-
tion to bee Secretarie vnto Valsegrauz.

Phylotalus. Yea and his Sonne *Phylomusus* is also
become a famous preacher, & meaneth shortly to go vnto
Genena.

Gnomatikus. Well then ech of you hath some cause of com-
fort yet, and by the grace of God you shall see that the rest
will fall out better then you looke for, but if it should not,
you must yet arme your selfe with patience, and giue god
thanks in all thinges, since he can send tribulations and
vexations when pleaseth him, and can also send comfort
when seemeth mete to his diuine maiestie, but what haue
you

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you done for the preventing hereof?

Phylolalus. Pary we haue dispatched my neighbour's seruant *Fidus* to stay both them and *Ambidexter*, that the one may be punished in example of all others, and that the other may also be hyed from their hedstrong race which they meane to run.

Gnomaticus. *Ambidexter*? Why what hath he doone?

Phylolalus. Do you not marke the letter? it seemeth that his onelie leudenes hath ministred matter vnto their misbehaviour, for he is their lodes mate & companie in all places, and hath settled himselfe with them, meaning neuer moze to turne vnto me.

Gnomaticus. Surely *Phylolalus* you were not well aduised to see such a fellow with your Sonnes, I pray god he haue deliuered my letters saythfullie, for I dyd yet neuer receaue answer of them. By whome receaued you these letters?

Phylolalus. By a carrier which trauayleth weekly to *Doway*.

Gnomaticus. And had hee no letters for me?

Phylolalus. Surely I cannot tell, for I was so glad when I founde in his role, letters to mee and my neighbour, that I sought no further for any other, but you shall soone finde hym out if you aske for the Carrier of *Doway*.

Gnomaticus. Well by your leaue then I will goe seeke hym, for I long soze to haue answer of my letters.

Phylolalus. You shall do well, and in meane tyme my neighbour and I will go vnto his house, for I perceiue he is not well.

Actus quinti, Scena quarta.

The Glasse of

SEVERVS the MARGRAVE with his officers, and
ECCHO.

SEVERVS.

Come on sirha, what acquaintance haue you with these
Ladyes?

Eccho. Sir I haue but small acquaintance with them.

Seuerus. Po? What did you there then?

Eccho. Sir I had wayted vppon them into the Towne
that day (as I doe vppon diuers other for my luying) and
they prayed me to suppe with them in part of recompence
for my trauaile.

Seuerus. Hary sir your fare was good as I vnderstand,
and meete for much better personages then eyther of you.
Tell me who prouided it? And who paid for it?

Eccho. I knowe not Sir, it was enough for me that I
knewe where it was, I neuer as ked from whence it came
for conscience sake.

Seuerus. Well iested fellow *Eccho*, but I must make
you sing another note befoze you and I part. Tell me how
same you acquainted with *Phylsarchus*?

Eccho. I haue knowen him long since sir, as I knowe
diuers other young gentlemen in this Towne.

Seuerus. Pea but howe came it to passe that he should
haue bene there at supper that night?

Eccho. That cannot I tell, neyther do I knowe whe-
ther he should haue bin there that night or no.

Seuerus. Pes that you can, did you neuer see him there
befoze?

Eccho. I saw him there once, in other honest company,
but what is that to me? Had I any thing to do with his be-
ing there for doth it followe of necessity that because he
was there once befoze, therfoze he should haue ben there
that night also?

Seuerus.

Gouernement. T

Seneca. So, but you know well enough if you list that he should haue ben there, and that the banquet was prepared for him. You were best to confesse a trueth.

Ecces. Sir I will not confesse that which I knowe not, neither for you nor for neuer a man on line. He might haue bene there for all mee, & he might haue bene away also if he list, for any thing that I know.

Seneca. Well, it were but lost labour to talke any longer with you, go take him, and carrie him to the mill, and there let him be whipped euerie day thre, untill he confesse the rycusances of al these matters; wee may not suffer the Honnes, of honest and welthy Burghers to be seduced by such leude fellows, and they to scape shofre.

Actus quinti, Scena quinta.

GNOMATICVS alone.

O God how a man may bee deceined (at the first) in a youngman: the capacitie of this *Phylotarcus* and his pokesfellow *Phylaurus* was so quick and so sufficient to receiue any charge, that a man would haue belained them to haue bene two of the best and towardest yongmen in this citie, and yet behold how concupiscence and bayne delight hath caried them to run another race. I haue receyued letters here from my frind *Passer* in *Damay*, who declareth vnto me thereby, that they are sufficiently able to conceiue any tradicion of Science, but therewithall that they are so geue ouer to pleasures & light pastimes, y it is in maner vnpollible to brydle their trauelling desires. On that other side he prayseth the other two for the subiect yong men that euer came vnder his charge, &

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confirmeth in effect as much as they had writte for newes
vnto their parentes, whereof I haue greatly to reioyce,
that (hauing passed through my handes) they are so lykely
to come vnto promotion. And as I reioyce in them, so am
I most hartely soye for the two elder, that their misgouern-
ment may become not onely a great grief to their parents,
but also a hinderance to such commendation as I might
else haue gayned by the others: but thus we may see, that
in euery comfort there may growe some disquiet, and no
herbe so cleane but may be hindred by stinking weeds that
grow by it. Well I will go talke with their parentes, and
if they will be ruled by my counsell, they shall giue them
leane a litle to see the world, and to followe any exercise
that be not repugnant vnto vertue, for vnto some wittes
neither correction, nor frendly admonition, nor any other
perswasion will serue, vntill their owne rodde haue beaten
them, and then they prone oftentimes (though late) men of
excellent qualities. But beholde where they come to dis-
charge me of this trauaile.

Actus quinti, Scæna sexta.

PHYLOCALVS, GNOMATICVS, and PHYLOPAES.

Phylocalus.

How nowe maister *Gnomaticus*, haue you receiued any
letters from *Doway*?

Gnomaticus. Yea sir I haue receiued letters from thence.

Phylocalus. And what newes I pray you?

Gnomaticus. Euen the same in effe cte that you haue re-
ceyued.

Phylocalus. Why then I perceiue that our two youn-
ger sonnes haue not deceiued vs, nor boasted more in their
letters

Gouernement. IT

letters then is true in effect.

Gnomaticus. So surely, for my friend aduertiseth me that they are two of the towardest yong men that euer came in that Uniuerſity, and that he hath great hope to ſee them in the end becomie ſamotis through all the lowe countreys.

Phylolus. Well that is ſome comfort yet: and what wryteth he of the two elder?

Gnomaticus. Surely he wryteth as much comendation as may be of their capacity, mary therewal he ſaith that they be marueiloſly bent vnto conſcience, therfore I wil tell you mine aduiſe. As ſone as they come home, firſt rebuke them ſharply for the miſſe beſtowing of their excellent wittes, and it ſhall not be amiſſe if you adde therunto alſo ſome correction, that being done, I would wiſh you to put in their choyce what kinde of life they will followe, ſo that it be vertuous, and not contrary to Gods worde, and let them ſee the worlde a while: for ſuch fine wittes haue ſuch an vninerſall deſire commonly, that they neuer growe ſtayed vntill the blacke ore hath troden on their toes.

Phylolus. Yea mary but how are we ſure to recover them againe? When as I feare much that they are gone from the Uniuerſity already.

Gnomaticus. Why doubt you of that?

Phylolus. Becauſe my neighbours ſonne *Phylotimus* wryote vnto him that he much doubted they would abandon the Uniuerſity, and that they taried but onely to heare from *Eccho* and his complices.

Gnomaticus. Yea, but *Eccho* and the reſt are ſafe enough for comming at them, and beholde where commeth the honorable *Sparkgrau* with his Officers, you were beſt to go vnto him, and to giue him thanks for his greate care and diligence.

The Glasse of

Actus quinti, Scæna septima.

PHYLOPAES, SEVERVS, PHYLOCALVS, GNO-
MATICVS.

Phylopes.

Right Honourable, we are bound to ye'lve you humble
and hartty thanks, for that (as we understand) you haue
bled great pains and diligence in apprehending of a lewde
company, who haue (as we see now) seduced our children,
and made them to neglecte the hollesome p̄ceptes which
their faithfull instructor had giuen them.

Seuerus. Surely I haue done my best (in discharge of my
duty) to apprehend them, and I haue examined them also,
but truly I can not finde hitherto any p̄uise against them,
whereby they ought to be punished: and though I desire
(as much as you) to see them condignly corrected, yet with
out p̄uise of some offence I should therein commit a wrong.
True it is that *Eccho* is knowne commonly in this Town
for a Parasite and a flattering fellow, and the young wo-
man also doth not seeme to be of the honestest, but yet there
is no body which will come in and say this o: that I haue
sene o: knowne by her. Whoe confesseth that *Phylosarchus*
and *Phylautus* were there one night at a banquet, and that
Phylosarchus should haue supped there the same night that
they were taken, and when I aske her to what end, she an-
swereth that he was a suter to her for marriage, and for
witnesse byingeth in her Aunt as good as her selfe, in the
meane time I haue no p̄uise of euill wherewith to burthen
her. And then maister *Eccho* (on that other sid) he standeth
as stiffe as may be, and saith that he knoweth not whether
Phylosarchus should haue supped there o: not, and for lack
of p̄uise

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of prose I am able to go no further.

Phylolalus. Yea Sir but doubtles that *Eccho* was the first cause of their acquaintaunce, for the first tyme that my Sonne was there, was one afternone, at which tyme *Eccho* came to their Schoole Master in your name, and craued liberty for them to come and speake wth you.

Senecus. With mee?

Gnomaticus. Yea Sir doubtlesse, and when I gaue them leaue to come vnto you, they returned (after two or thre howers respyte) and sayde that you knew them not when they came there, and that *Eccho* said he had mistaken the Scholemaster and the schollers.

Senecus. Sayd they thus of me?

Gnomaticus. Yea truely sir.

Senecus. And sayd they that they had been with mee?

Gnomaticus. Sir I woulde be lothe to say so if it were otherwise, and furthermore they seemed angry.

Senecus. And wherefore I pray you?

Gnomaticus. For that you gaue them no better countenance.

Senecus. Before God they neuer came at me, but thys is somewhat yet, for by this meanes I haue good cause to punish Master *Eccho*, and I pray you Master *Gnomaticus* go with me vnto him, and you shal heare what answer he is able to make vnto these matters.

Gnomaticus. With right good will sir I wil wayte vpon you. Wth the gentlemen, you shal do wel to consider in the meane time vpon that which I last tolde you as myne oppinion.

Actus quinti, Scæna octaua.

M.I. PHYLOPAES

The Glasse of

PHYLOPAES, PHYLOCALVS.

Phylopaes.

THe aduice which master *Gnomaticus* hath geuen vs, doth not mislike mee altogether, but still my minde is moze and moze vexed with doubt, least in the meane time (and befoze *Fidus* can come at them) they fall into some notable mishap by theyr misgouernment.

Phylocalus. You do well to doubt the worst, but if it were so, what remedie but patience? and geue god thanks that hath sent to eche of vs such a Sonne as may become the comfort of our age.

Phylopaes. Cruely it is in deede a great comfort that eyther of vs may take in our yonger Sonnes, but if wee haue lost the elder (as I feare it much) what a corrosiue will that be vnto vs? Oh how I feele my fearefull harte panting in my restless brest: the Father of heauen vouches safe to send mee ioyfull newes of *Phylantus*. O wretched *Phylopaes* thou are like vnto a couetous man, which hauing aboundance is yet neuer contented, thou art already sure of such offspring as may giue thee cause to reioyce, and yet thy minde is not satisfied, vnlesse all thinges might fall out vnto thine owne desire, and thou maist be compared to the patiēt which crieth out befoze the Chirurgions instrument do touch him, because thou conceivest in thy imagination, the dread which tormenteth all thy thoughts. But alas why do I not prepare this wretched corpes of mine, to be a present witnes what is become of my *Phylantus*? I will surely, go prouide all thinges necessarie for my iourney, and neuer giue rest vnto these bones untill I may see him. I will do so.

Phylocalus. What abide *Phylopaes*, I am ashamed to see you so impatient, what man, I am as sozie to heare of my

Gouernment.

my Sonnes lewd behauiour as you are of yours, and so tel a truth, I thinke he wilbe sownde moze faultie then yours, but be it as God pleaseth, I haue one especiall comfort, and that is, that I performed my due tie in carefulnes and in foresight (as much as in me laye) to guide him vnto promotion, it is comendable in a parent to haue a care for his children, but this womanlike tendernes in you deserueth reprehention.

Phylopes He howeuer man can geue good counsell, and few can followe it, well I praye you let vs withdraw oureselues to our houses, to see if change of place may also change my melancholike passion.

Phylocalus Go we, I will go to your house for companie.

Actus quinti, Scæna nona.

SEVERVS, GNOMATICVS, FIDVS.

AMBIDEXTER.

SEVERVS.

WELL since he is found culpable of this much, I would but talke with these neighbours of mine (I meane *Phylopes* and *Phylocalus*) and wee will deuise such punishment for the malefactor, as may be a terror hereafter to all parasites how they abuse the name of an officer, or entyse the children of any burghers.

Gnomaticus. Sir I dare say they will be pleased what soeuer you do therein, and if it so please you I will go vnto their houses and call them vnto you, for mee thinks they are departed since we went. But what is hee that commeth here in such haste?

Sp.ii.

Fidus.

The Glasse of

Fidus. Oh that I coulde tell where to fynde my Master.

Gnomaticus. It is *Fidus*, God graunt he bying good tidings.

Fidus. I would rather fynde him in any place then at his house, that he might haue some company (yet) to which might comferte him, for I dare say these tidings will breake his harte with sorrowe.

Gnomaticus. I will go to him. How now *Fidus*, what newes?

Fidus. O master *Gnomaticus* I knowe no man whome I would rather haue presently then you, O Sir I am vnhappy, for I am the messenger of the most woofull newes that euer my master receyued, for gods loue accompanie me vnto him that you might yet by your wisdom aswage the extremitie of his grief.

Gnomaticus. I will willingly beare the companie gentle *Fidus*, and surely thou deseruest greate commendation and thanks, as well for thy fidelitie, as also for the exceeding greate speede which thou hast made, but I pray thee tell vs first (in the presence of the right honorable Sparke graue) the whole circumstance & effect of these thy newes, which thou sayest are so sorrowfull.

Fidus. Sir since you will needes haue it, my master hath lost his eldest Sonne, and Master *Phylcalus* hath little better then lost his also.

Gnomaticus. Alas these are heauie newes in deed, and must needes afflict the pooze parents with extreme grief, for they are vnto me (almost) vntollerable: but since it becommeth a christian to beare patiently what soeuer God doth prouide, I pray thee tell on the whole circumstance of euery thing as it fell.

Fidus. I will tell you Sir, I vsed all the diligence possible on my way, and yet befoze I coulde come at Downy, they were from thence departed.

Gnomaticus

Gouernment.

Gnomatikus. What all together?

Fidus. So sir, but *Phylomusus* was sent by the whole consent of the vniuersity vnto the *Walsgrane* to be his secretary, whereas he yet remaineth in good estimation, and *Phylotimus* was gone vnto *Genewa*, moued with an earnest zeale and spirit, and there he is in singuler commendation and much followed.

Gnomatikus. and what was become (the meane while) of *Phylantus* and *Phylosarchus*? They were still at *Doway* were they not?

Fidus. So sir they were gone also, but no man could tell me whether they were gone, and they were gone some what before their brethren.

Gnomatikus. Why then they taryed not so? *Eccbo*, as the letters empozted that they would haue done.

Fidus. Sir they had aduertisement that *Eccbo* was apprehended, and that hastened their departure.

Gnomatikus. And by what meanes knew they of it?

Fidus. There was one *Dicke Droom* a companion of *Eccboes*, which came vnto them and tolde them the whole discourse, where vppon they fledde with him immediately.

Sernus. Such a one was presente in *Dede* when *Eccbo* was taken, and because mine officers knew him not, nor had any commission to search for him, therefore they suffered him to departe.

Fidus. What vppon him, I would to God they had made him safe also, for he hath bin the casting away of *Phylantus*, *Phylantus*, *Phylosarchus*, *Dick Droom* with my friend *Ambidexter* here, went out of *Doway* together, and because my masters charge was that I should followe where so ever they went, I followed as fast as I could by enquiry, and with in thre or foure dayes iourney, I heard that *Phylosarchus* by the helpe of this good companion *Ambidexter* had gotten a fair opinion forsooth, and stayed with her at *Brusselles*, from whence *Phylantus* and *Dicke Droom* departed, and sought their

The Glasse of

Their way together by towarde*s* Germany, now *Phylosarchus* and his cariage held their way, (as it was saide) towarde*s* France. When I saue that they were so parted, and that I could not followe both companies at once, I thought best to holde on my way towarde*s* the *Walsgraues Court*, & hoped that by the way I might yet chance to heare of *Phylantus*, and in very deede I heard of such a one at sundrie places, and at last I heard of him expessedly, for the day befo*re* I came to the *Walsgraues Court*, he was there executed for a robbery with *Dicke Droom*, yea euen in sight of his Brother, and notwithstanding the fauour that he is in there, such seuer*e* execution of iustice is there admistr*ed*.

Senerus. It is a happy common wealthe where Iustice may be ministr*ed* with seueritie, and where no mediacions by futes may w*re*st the sentence of the Lawe.

Fidus. When I had there receiued these heauy newes, I tooke letters of dispatch and aduertisement from *Philomusus* to his father, & crossed ouer the Countrey towarde*s* Geneva. And long befo*re* I came thether *Phylosarchus* had bin there (for fornication) whipped openly th*re*e seuerall dayes in the market, and was banished the Towne with great infamie, notwithstanding that his Brother *Phylotimus* was an earnest fute*r* unto the congregation for him. When I perceyued that none other issue could be had of my tranaille, I tooke letters from *Phylotimus*, and sought no further after *Phylosarchus*, but thought my duty first to aduertise my maister of the certainty, and by my way homewar*de*s I ouertooke this good fellowe *Ambidexter* in such a ray as you see, and haue brought him with me to abide such punishment as the worthy *Warkgrau*e here and other magistrates shall thinke mete for him.

Ambidexter. Oh Sir be good vnto me and pardon this offence.

Senerus. Pardon? Nay surely thou rather deservest death,

Gouernment.

death, for it seemeth vnto me, that these young men had not so lightly gone astray, had it not bin through the helpe of thee and such as thou art, such lewde seruantes as thou art, are the casting away of many toward young personages, and therefore since thy good happe hath returned thee better, thou shalt with the rest serue as an example to all seruants. But thou canst tell what is become of *Phylolarchus*?

Ambidexter. He was so sore whipped that I feare hee be dead. I lefte him in a village fene leagues distant from *Genena*, so soze that he was not able to stir either hande or foote.

Senex. Well Maister *Gnomaticus*, since only this fellowe is recovered, I thinke meete to hold this course of iustice, he together with Maister *Eecho* shall bee whipped aboute the Towne thre seuerall market dayes; with papers declaring their faults set vpon their backs, and afterwards they shalbe banished the Citie, vpon payne of death neuer to returne, & *Mistresse Lania* with her Aunt shall likewise be set on the Cucking stoele in publique thre market daies, & then to be banished the Towne also.

Gnomaticus. Surely you haue well deuised, and I beseech you Sir vouchsafe to assist mee in comfortng the wooll Parents *Phylotas* and *Phylolarchus*, who I dare say will be so sozowfull for these tidings, that it shall bee harde to perswade them to patience.

Senex. It is but a reasonable request, & I will moste gladly accompany you, go we together, and thou *Fidus* hast well deserued thy freedom, with a better turne for thy faythfull service in this behalfe, and I wilbe a meane vnto thy Maister that thou maist bee considered accordingly.

Fidus. I thanke you Sir. My Masters, the common saying is clap your handes, but the circumstance of this woollfull tragical comedie considered, I may say indy vnto you

The Glasse of

you tying your handes, neuertheless I leaue it to your
discretion.

Finis.

Epilogus.

What
soeuer is
written
is written
for our
learning.

We liue to learne, so; so Sainct Paule doth teach,
and all that is, is doone so; our analle:
Both good and bad, may be the wisemans leach,
The good may serue, to make him beare like sayle,
The bad to shun, the fault's wherin they sayle.
Good wyndes and bad, may serue in sundry sort,
To bying our barkes, into some pleasant port.

Who liue to learne, what diligence may do,
what humble minds, by studies may attayne,
Let him behold, these younger brethren two,
Whose wits at first, did seeme to bee but playne,
Yet as you see, at last they got with payne,
The golden sleese, of grace and cunning skell,
Before the rest which folowed wanton will.

And such as byag, of quicke capacitie,
Do; thinke the field, is wone withouten blowes,
Let them behold, the youthfull vanitie:
Of th'elder twayne, whose fancies lightly chose,
To take delight, in garish groundes that growes.
Yet had by hart, their masters wordes in hast:
But thinges sone got, are lost againe as fast.

For proofe whereof, behold how soone they fell,
From vertues path, to treade in vices tracks,

And

Gouernment.

And therewithall, (I pray you marke it well)
Their fallies were soule, they fell vpon their backs,
Which gaue their bones, so many brusing craks:
What afterwarde's, they neuer rose againe,
Till shamefull death, did ende their greuous payne.

Who fallies on face, hath elbowed hands and all,
Who saue him selfe, and therewith eke to rise:
Who fall on backe, betokens such a fall
As cannot rise againe in any wise:
For when he falls, his face wide open lies.
Who euery blowe: and cannot fend the same,
Such fallies found they, which brought them home to shame
And in meane while, their Brethren rose as fast,
Such like the snails, which clymes the Castles wall,
With easie stappes, when souldiers downe be cast,
With furious force, and many a hedlong fall.
Assaults are hotte, but yet if there withall,
Some temperance, and polycye be used,
They winne those foxes, which hotter heads refused.

I meane but this: you see the younger twaine,
(Bycause they did in vertue take delight)
They clombe at last (and that with pleasant paine,)
To honour's Coast, wherein their place was right.
You see againe, their Brethren (by delight,
In filthy lust, selfe lone, and vice like mo)
Did fall as fast, to shamefull death and wo.

You see the horn, for faithfullnesse made free:
You see the tree, for doubletlesse discomfite;
You see the whippe, the cuke stole, and the tre,
And thought rewardes, for such as vice hath staine:
You see that right, which euer moze hath ruyned,

A.

And

The Glasse of

And iustice both doo thus in the place still;
To chaunge good, into the place ill;
These things my muse thought me to write in rhyme,
By penne of one of the best of the time;
These things my muse thought me to set in showe,
But other wits thought to write in prose;
This christall glasse of iustice and equity,
For every man, that will be true to me,
This was my mind, and thus I wrote on mee.

FINIS.

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don By H M

for Christopher Barker at the signe
of the Grasshopper in Pauls
Church-yard,

Anno Domini 1576

Faule escaped in the

In the fourth Chapter of the first booke
In the same Chapter of the first booke
In the second page of the first booke
his women.
In the third page of the first booke
In the first page of the first booke
is no foyle.
In the eighth page of the first booke
mer.
In the second page of the first booke
the Polymore.

